

WILLIAM JORDAENS'S

DE ORNATU SPIRITUALIUM NUPTIARUM:

A CRITICAL EDITION

AND INTRODUCTION

by

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The De ornatu spiritualium nuptiarum, William Jordaens's translation of John Ruysbroek's Die geestelike brulocht, is an outstanding work of late mediaeval Latin literature. Noteworthy both in itself and as an example of the art of translation, the text is also important in the history of mystical theology, for it is the version of Ruysbroek's treatise read and censured by Jean Gerson. The main purpose of the research presented here has been to produce a critical edition of the text itself, but opportunity has been taken to clarify the circumstances of its composition and its position in the Gerson-Ruysbroek controversy. The edition is based on eleven manuscripts and the printed edition of 1512. The textual complexities of the Netherlandic Brulocht--as reflected not only in the Ruysbroec-Genootschap edition but also in the unedited Netherlandic manuscripts and the Germanic and Latin translations--have been described and respected.

Le De ornatu spiritualium nuptiarum, traduction latine de Die geestelike brulocht de Jean Ruysbroeck par Guillaume Jordaens, est une œuvre remarquable du bas-moyen âge. Remarquable en elle-même et comme exemple de l'art de traduction, l'œuvre est importante aussi dans l'histoire de la théologie mystique, parce que c'est la version du text de Ruysbroeck lue et censurée par Jean Gerson. En présentant l'édition critique de cette œuvre--le but principal de ces recherches--on a pris l'occasion de clarifier les circonstances dans lesquelles la traduction vit le jour et sa position dans l'affaire Gerson-Ruysbroeck. L'édition se sert de onze manuscrits et l'imprimé de 1512. Les complexités de la tradition textuelle de la Brulocht--qu'attestent non seulement l'édition Ruysbroeck-Genootschap mais aussi les manuscrits néerlandais inédits et les traductions en dialectes germaniques et en latin--sont expliquées et respectées.

To my wife

CAROL

with affection

and thanks

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PREFACE

As the principal purpose of the research here presented is to establish a reliable text of William Jordaens's De ornatu spiritualium nuptiarum, it is only fitting to state at the beginning the qualities of that work which justify its being made available in as accurate a form as possible. Those qualities are both intrinsic and extrinsic and will be commented on more fully in the introduction.

The De ornatu--my usual abbreviation of the title--has intrinsic qualities of style which make it an outstanding example of late mediaeval Latin literature. William Jordaens wrote in metrical prose of great variety and beauty, maintaining the controlled flow most appropriate to his chosen style (cursus) in spite of the almost overwhelming abundance of metaphor and allusion which characterises his work.

Although excellent in itself, it is only when the De ornatu is compared with John Ruysbroek's Die geestelike brulocht, of which it is a translation, that the extent of Jordaens's skill can be fully appreciated.

Die geestelike brulocht is rightly regarded as a masterpiece of the spiritual literature of the Low Countries and has its own beauty of style, a simpler and more direct beauty. To oversimplify: William Jordaens took Ruysbroek's vernacular text and, while preserving the doctrinal content, transformed it into a much more ornate and thoroughly Latin document. Much of the fascination of the study of Jordaens's De ornatu is in seeing how this was done. Some comparative analysis is undertaken in the introduction, but it is hoped that the Netherlandic and Latin texts will eventually be published in a parallel edition, so that the reader may compare the two in their entirety.

Fascinating in its own right and as an example of the translator's art, the De ornatu has the added importance of being the version of Die geestelike brulocht read and censured, some years after Ruysbroek's death, by Jean Gerson, Chancellor of the University of Paris. This fact led some defenders of Ruysbroek's orthodoxy in the fifteenth and sixteenth centuries to exculpate the mystic by denigrating the translator; they claimed that the De ornatu was an inaccurate rendering of the vernacular treatise. (Whether such a defence is valid--or, indeed, necessary--are questions to which I shall return.)

The literary and historical importance of William Jordaens's De ornatu is considerable and both will be further explored in the introduction; but first let me outline the characteristics of previous editions of the work, with an initial brief indication of their inadequacies, and comments on how I have used them.

The great French humanist, Jacques Lefèvre d'Étaples, published an edition of the De ornatu in Paris in 1512. In re-editing the text, I gave no special authority to Lefèvre's edition, merely using it, as I used the manuscripts themselves, for my collation. It became progressively clear that the 1512 edition was based on inferior manuscript sources¹ and, was, in all probability, further removed from Jordaens's original by Lefèvre's own editorial changes.²

In 1945, Mgr. André Combes improved matters by publishing a text of those parts of the De ornatu most relevant to the study of Gerson's criticism of

1 p.93.

2 p.94.

Ruysbroek's doctrine: the translator's prefatory epistle and the short third book of the text. Combes' edition comes nearer to the original than Lefèvre's, for it is based on the extremely good MS Brussels, Bibliothèque Royale 4935-43 (my B¹) as well as Lefèvre's edition and the closely related Mazarin manuscript (my P). My edition is based on the other, somewhat superior, Brussels manuscript, Bibliothèque Royale 11489-91 (my B²), gives the major variants of eleven other versions and is of the entire text. My only references to Combes' partial edition in my footnotes are where I twice question his transcription of individual words in the translator's prefatory epistle. I have, in fact, re-edited Combes' sources according to the principles adopted throughout this work for all the manuscripts.¹ Combes, in editing a small section of the text from only three sources, could more easily afford to record paleographic minutiae and minor variants than the present editor.

This edition of the De ornatu is of the entire text and was established from my collation of the eleven known surviving manuscripts and the 1512 edition, with MS Brussels, Bibliothèque Royale 11489-91 (B²) as the basis.

In the section of the introduction which deals with the proximate sources,² each manuscript is physically described, details of contents, date and provenance given and special problems, paleographic or other, discussed.

1 pp. 137-140.

2 p. 33 and following.

I was able, in most cases, to confirm or supplement information gathered from microfilm or photographs of the manuscripts and descriptions of cataloguers by my own observation of the manuscripts themselves. Two of the three manuscripts I failed to see were investigated for me by others¹ but the third manuscript seems to have been mislaid;² fortunately, it is a manuscript of lesser importance.

My comments on the proximate sources--the manuscripts and the 1512 edition--differ in emphasis. In the case of MS Brussels, Bibliothèque Royale 11489-91 (B²), I give considerable detail of scribal characteristics, partly because that manuscript was chosen as the basis for this edition³ and partly because there is evidence of its being written from dictation.⁴

In the case of the short version of the De ornatu found in MS Vatican, Biblioteca Apostolica 1041 (V), my investigation is partly paleographic, for it is on the grounds of the hand that I reject the conclusion of Miss Romana Guarnieri that the text of the De ornatu in MS V was written out almost entirely by Pierre d'Ailly when bishop of Cambrai.⁵ My main concern with MS V, however, was to try to establish from a close analysis of the text whether the Vatican version is a preliminary draft for the De ornatu or a reduced version of the full text as we know it. The possibility of its being a sketch, perhaps by Ruysbroek himself, was cautiously raised by Miss Guarnieri. I concluded that it is not a sketch, by Ruysbroek or anyone else, but a skilfully edited reduction of the whole.⁶

1 See p.46 and p.62.

2 See p.58.

3 pp. 89-90.

4 pp.39-42.

5 pp.70-73.

6 pp.63-69.

With the 1512 edition, which is a proximate source along with the manuscripts, the problems investigated arise from Lefèvre's own comments in his introductory letter to the text. The principal elements discussed are Lefèvre's belief that Ruysbroek was himself the author of the Latin translation he was publishing and his defence of Ruysbroek against Gerson's attack.

The extent of Lefèvre's editorial interference is discussed in a later section.¹

Following the detailed descriptions of and commentary on the individual proximate sources comes a section where the text of the De ornatu in each source is compared with the rest.² Here, three manuscript groups are identified and the reliability of each group--and individual manuscripts within each group--assessed. In this section, the superiority of MS B² is established.³

As the De ornatu is a Latin translation of an extant vernacular text, it was possible to add the criterion of faithfulness to the original to the criteria of good Latin and good sense in the text itself. I shall prescind, for the moment, from the questions of Jordaens's method of translation⁴ and the possibility of Ruysbroek's active involvement in the work⁵ and discuss certain features of the written forms of the Brulocht which Jordaens may have used.

Die geestelike brulocht exists in two distinct, though not very dissimilar, forms which have been styled first and second "editions". Only the "first edition" is adequately reflected in the text published by the

1 p.94.

2 pp.87-101.

3 pp.89-90.

4 p.25 and following.

5 p.18!

Ruusbroec-Genootschap; variants from manuscripts of the "second edition" are given very infrequently. Analysis shows that Jordaens's translation of the Brulocht is based, in the main, on a manuscript or manuscripts of the "first edition", but there are readings which contain "second edition" elements. It is to show the origin of these readings that the critical apparatus was enlarged, beyond the manuscripts of the De ornatu and the Ruusbroec-Genootschap edition, to include a textually excellent manuscript of the "second edition" and the indirect evidence of the Netherlandic Brulocht provided by the Middle Low German and Middle High German recensions and the Latin translations of Groote and Surius.

I have used the term remote sources to describe the Netherlandic versions of the Brulocht--both the basically "first edition" text of the Ruusbroec-Genootschap edition and the basically "second edition" text of MS British Museum Additional 11487--the Low German and High German recensions and the other Latin translations. In the introduction, the nature and importance of each remote source is explained.¹

I have dealt with Groote's translation of the Brulocht, written some years after Jordaens's, at some length, because it provides an interesting contrast to the De ornatu both in style and in the treatment of the theological content of Ruysbroek's text, and because it is closely connected with the problem of the "second edition" of the Brulocht.

1 pp.102-136.

The late Dr. Leonce Reypens of the Ruusbroec-Genootschap saw Groote as the creator of the "second edition", a view which my research does not support: I see Groote as one who followed, but did not start, the "second edition" of the text.¹

My investigation of Groote's translation and its Netherlandic antecedents indicates certain weaknesses in Mlle. Epiney-Burgard's study of Groote's work.²

Surius's translation, first published in 1552, is also discussed in some detail. Unlike both Jordaens and Groote in style, treatment of Ruysbroek's doctrine and degree of dependence on the "second edition" of the Brulocht, Surius follows Ruysbroek's biographer, Pomerius in blaming the author of the De ornatu for Gerson's censure of Ruysbroek's teaching. This defence of Ruysbroek, at Jordaens's expense, seems to be both unjust and unnecessary.³

Unjust, too, is the accusation, made by Surius's prior, Gerard of Hamont (Gerard Kalckbrenner), that the author of the De ornatu practised deception by implying in the prefatory epistle to the translation, that the translation was by Ruysbroek himself.⁴

My treatment of the other remote sources--the Netherlandic and other Germanic versions of the Brulocht--is shorter and mainly textual.

The Ruusbroec-Genootschap edition of the Brulocht, as it reflects a manuscript tradition closely followed by Jordaens, is frequently quoted in the footnotes to the text to justify a choice of reading from among the variants of the manuscripts. The other remote sources are most

1 pp.114-122.

2 p.121.

3 pp.128-129.

4 p.127.

frequently referred to in the end-notes, where it was more convenient to establish, often by extensive quotation, the sources of Jordaens departures from the "first edition" readings of the Brulocht.

As I was primarily intent on establishing a reliable edition of the De ornatu, my research was mainly directed to textual matters, and it is in that area that it is most original, both in the investigation of the manuscripts themselves and in the important area of the remote sources and what they teach us of the "editions" of the Brulocht. However, with the text of the De ornatu established and compared with the likely state of the written form or forms of the Brulocht used by Jordaens, it was possible to contradict, confirm or amplify what others had written about Jordaens's method of translation and the related topic of his responsibility in the Gerson-Ruysbroek controversy.

Although of necessity touched on in my treatment of some of the sources--both proximate and remote--the topics of method of translation and responsibility for content are most fully dealt with elsewhere in the introduction.¹

In interpreting the documents of the Gerson-Ruysbroek controversy--the comments of Pomerius, Lefèvre and Surius as well as Gerson's own statements and Schoonhoven's defence of Ruysbroek--I have mainly summarized and evaluated the studies of the late Mgr. André Combes and Dr. Alb. Ampe of the Ruusbroec-Genootschap, adding the insights afforded by my own researches.

1 pp.25-32.

My study of Jordaens's method of translation in the De ornatu is fuller and more soundly based than that undertaken by either von Arnswaldt--who knew Jordaens's translation only in Lefèvre's edition--or that of Combes--whose main interest was the relevance of Jordaens's treatment of Ruysbroek's doctrine to the Gerson-Ruysbroek controversy.

Combes, however, does fully investigate the grounds for attributing the De ornatu to Jordaens, when and how it came to be written and the relationship between author and translator. In this area, I have followed his research, but incorporate the important recent studies of Dr. Ampe, once more using my own research and the text I have established to confirm or modify their findings.

The outline of William Jordaens's life which precedes the discussion of the De ornatu is based on the studies of Dr. Reypens.

Biographical information on Ruysbroek is taken from many sources but the outline of Ruysbroek's teaching--an area which is still being researched--is based mainly on works by Dr. Ampe and Fr. Edmund Colledge.

I have already mentioned my debt to Dr. A. Ampe S.J. of the Ruysbroec-Gencotschap in preparing this edition. I have profited from his research--sometimes before it was published--and, through him, was able to borrow the microfilms of the De ornatu manuscripts from the Ruysbroec-Gencotschap archives. His help and patient encouragement were exceeded only by those of Fr. Edmund Colledge C.S.A. of the Pontifical Institute of Mediaeval Studies, Toronto, on whose vigilance, constant advice and not infrequent correction I have been able to rely--and not for the first time--throughout the preparation of this text. In addition, Fr. Colledge was able to conduct research in Europe for me which I had been forced to leave incomplete.

I must thank Miss Romana Guarnieri of the Edizioni di Storia e Letteratura, Rome, for the loan of material related to the Vatican manuscript of the De ornatu and the Curator of Special Collections at Liverpool University for the extended use of a number of microfilms of Gerard Groote's translation of Ruysbroek's Brulocht. I am grateful too for the assistance of members of staff of the library of the Pontifical Institute, Toronto, where most of my research was carried out, and to the librarians, curators and archivists of the European libraries I visited to consult manuscripts. Thanks are also due to Fr. Leonard Boyle C.P. of the Pontifical Institute for his advice in the early stages of my work and to Professors Paul Piehler and Yehudi Lindeman of McGill University for their observations during the final stages. My wife, Carol, to whom this work is dedicated, deserves special mention for unstinting service at the typewriter.

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Toronto
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G.B. Desoer

Manuscripts of the De ornatu spiritualium nuptiarum:

- B¹ Brussels, Bibliothèque Royale 4935-43 (2384)
 B² Brussels, Bibliothèque Royale 11489-91
 Bo Bologna, Biblioteca Universitaria 1058 (2073)
 D Douai, Bibliothèque Municipale 454
 M Monte Cassino, Biblioteca del Monastero 597
 P¹ Paris, Bibliothèque Mazarine 921
 S² Subiaco, Biblioteca di Santa Scolastica 202 (198)
 S Subiaco, Biblioteca di Santa Scolastica 219 (216)
 U Utrecht, Bibliotheek der Rijksuniversiteit (5.F.34)
 V Vatican, Biblioteca Apostolica 1041
 W Worcester, Cathedral Chapter Library F.80

Manuscripts of the De ornatu spiritualis desponsationis referred to in this edition:

- Mai Mainz, Stadtbibliothek 156
 Mar Marburg, Westdeutsche Bibliothek germ. 4^o 1398
 (Formerly, Prussian State Library Ger. Q 1398)
 Roy British Museum, Royal 6 B ix
 Tri Trier, Stadtbibliothek 1669/350
 Utr Utrecht, Bibliotheek der Rijksuniversiteit 282

Manuscripts of the Netherlandic Brulocht referred to in this edition:

- A Brussels, Bibliothèque Royale 19295-7
 F Brussels, Bibliothèque Royale 1165-7
 G Gent, Universiteitsbibliotheek 693
 L A "second edition" manuscript destroyed by fire at Louvain
 Q A "second edition" manuscript destroyed by fire at Louvain
 Aa A "first edition" manuscript, close to the Middle High German version. It, too, was destroyed by fire at Louvain.
 Hh British Museum Additional 11487. A "second edition" manuscript with "first edition" marginalia.

Editions:

- 1512 Jacques Lefèvre d'Étaples' edition of the De ornatu spiritualium nuptiarum printed by Henri Estienne, Paris, 3 August 1512
- Combes The edition of the Preface and Book Three of the De ornatu spiritualium nuptiarum in Combes' Essai sur la critique de Ruysbroeck par Gerson, t.I p. 591-615. (See bibliography under Combes.)
- RG The second, revised edition of Die geestelike Brulocht published by the Ruusbroec-Genootschap. (See bibliography under Ruysbroek.)
- Surius Surius's translation of the Brulocht in the Opera Omnia. (See bibliography under Ruysbroek.)
- OGE Ons Geestelijk Erf
- RHE Revue d'Histoire Ecclésiastique

INTRODUCTION

1. John Ruysbroek (1293-1381)

Although something of the character of John Ruysbroek is revealed through his works, scarcely any knowledge of the historical facts of his life is communicated to us in what he himself wrote; for these, we must rely almost entirely on the Vita Beati Joannis Rusbrochii of Henry Pomerius.¹

Unfortunately, Pomerius, an enthusiastic admirer of the mystic whose life he records, assumes the role of edifying hagiographer too readily to be able to fulfil the demands for factual history made in later centuries--demands at times more rational than reasonable. Anxious to draw parallels between his subject and the saints of the Church, notably John the Baptist, and, above all, to portray a writer inspired by the Holy Spirit and owing little to human learning, Pomerius strives more to present a venerable imago than a

1 Pomerius entered the monastery of Groenendael in 1412. The life of Ruysbroek, hereafter referred to as the Vita, forms the second part of his De origine Monasterii Viridisvallis et de gestis patrum et fratrum in primordiali fervore ibidem degentium. The text of this work is printed in Analecta Bollandiana, IV (1885); a French translation of the Ruysbroek biography appears in volume six of Œuvres de Ruysbroeck l'Admirable by the Benedictines of Saint-Paul de Wisques.

For a discussion of the date of Pomerius's work, see Dr. Ampe's Ruusbroec: Traditie en Werkelijkheid, pp. 217-239.

historical figure.¹ Nevertheless, from the account of Pomerius, the more sober records of the Groenendael Obituarium and the other reliable documents we will have occasion to refer to, the chief external events of the life of John Ruysbroek can be pieced together.

Born in the village of Ruisbroek² near Halle in Brabant, the son, as likely as not, of parents in a lower stratum of society--though nothing is known of his father--he left his mother's home when only eleven years old to live with his uncle, John Hinkaert, in Brussels. His mind, even then, seems to have been set on the priesthood, and his education was, no doubt, directed towards that goal. He studied at the collegiate school of St. Gudule for four years but went on, in what circumstances we do not know, to acquire a solid foundation for the erudition which his works reveal. There is no evidence, however, that Ruysbroek ever attended a university.³

1 Paul O'Sheridan's mistrust of Pomerius as a biographer runs deep, but Combes has defended him in "Etudes gersonniennes V", Archives d'histoire doctrinale et littéraire du moyen-âge, 1945. Pomerius's statements on important matters are treated with great caution in this introduction; in particular, careful consideration of his account of Gerson's criticism of Ruysbroek suggests that he is at times totally untrustworthy. (See Introduction pp. 20-21).

2 On other possible identifications of Ruysbroek's birthplace, see Axters, Geschiedenis van de Vroomheid in de Nederlanden, Vol. II pp. 218-219.

3 Placide Lefèvre's statement in "Le séjour du mystique brabançon Jean de Ruusbroec à Bruxelles" (RHE, XXIX (1933), p. 390.) that Ruysbroek studied at Paris or Cologne is pure supposition.

One cannot over-emphasize Ruysbroek's extensive and deep knowledge of the philosophical, theological, biblical and patristic subjects so necessary to his calling; a knowledge which required a sound understanding of Latin. Even his earliest works show a degree of learning quite incompatible with Pomerius's portrait of an unlearned man divinely inspired. This is a topic to which we will have to return, but first let us develop the outline of Ruysbroek's life.

After the appropriate years of study, Ruysbroek was ordained to the secular clergy and served many years at the Collegiate Church of St. Gudule in Brussels. In addition to fulfilling the duties of his office, he found time to write: Dat rijkke der ghelieven, Die geestelike brulocht, Van den blinckenden steen, Van den vier becoringhen, Van den kersten chelove and Van den gheesteliken tabernakel date from his years in Brussels.¹

It is while still a secular priest that, inspired by a zeal for souls, he is supposed to have opposed by his writings the tenets of the Brethren of the Free Spirit and their recently deceased saint, Bloemardinne. Although Ruysbroek's respect for orthodoxy and his zeal for souls are unquestionable, doubt has been expressed on the historicity of Ruysbroek's being moved to write by the activities of the local representatives of quietism and pantheism.

1 The date of the Brulocht is discussed below, pp.6-7 Dr. Ampe (Ruusbroec, pp.293-294) dates Van den vier becoringhen around 1350, for Ruysbroek uses the theme of the pilgrimage to Rome which is associated with the year of jubilee. Van den gheesteliken tabernakel was not completed until after Ruysbroek's years in Brussels. For more on the chronology of the works, see Axters, Geschiedenis, Vol. II, pp.241-246.

Our sole source of damaging information on Bloemardinne is Pomerius; other likely sources are silent; and a Heilwigis Bloemaerts, who died in 1335 and might conceivably be the Bloemardinne of Pomerius's Vita, is described in a legal document as laudabilis persona et in Christo devota. Dr. Ampe gives little credence to Pomerius's account,¹ and Paul O'Sheridan claimed that the entire episode of Ruysbroek's opposition to Bloemardinne is an odious fable,² while Axters believes that, though not without some historical basis, the affair was exaggerated by Ruysbroek's biographer;³ but there are other possible explanations for the paucity of historical references and the anonymity of the attacks on heresy in Ruysbroek's works. Lerner⁴ has pointed out that, according to Pomerius, Bloemardinne's teaching on "seraphic love" was subtle and hard to distinguish from orthodoxy, and that she seems to have had a considerable following, partly, perhaps, from among the influential families to which she herself belonged. (Pomerius records that, on her death, the silver chair from which she taught and wrote was presented to the Duchess of Brabant.) It is possible that Ruysbroek, having penetrated and tried to expose Bloemardinne's heresy, by preaching, perhaps, as well as writing, found himself the object of much hostility; what is certain is that he left Brussels about this time for the comparative isolation of the forest

1 Dictionnaire de spiritualité, VIII col. 661.

2 "Ce qui rest de la plus ancienne vie de Ruysbroeck," RHE, XXI (1925), p.57 n.1.

3 Geschiedenis, Vol. II p.225.

4 The Heresy of the Free Spirit, pp. 190-192. Lerner's conclusions are based largely on the studies of Van Mierlo in Dictionnaire d'histoire et de géographie ecclésiastiques, IX coll. 207-212 and CGE, IV (1932), pp. 304-346.

of Soignes. With him went two companions from St. Gudule, his uncle and Frank van Coudenberg. Under the patronage of John III, Duke of Brabant, they took over the old religious foundation of Groenendael on the understanding that there would eventually be at least five brethren, two of them priests. The date of these events was Easter 1343.

It was not until 10 March 1350 (1349 by the local calendar) that the members of the small community made formal religious profession as Canons Regular of St. Augustine. Frank van Coudenberg became superior, Ruysbroek was nominated prior and held that office until his death in 1381, recorded in the Obituarium, p.315.

Both before and after his religious profession, Ruysbroek continued his literary work; and, in the course of those years of prayer, work and study, his reputation spread locally and further afield and brought him such visitors as Gerard Groote; it is possible, too, that John Tauler visited Ruysbroek at Groenendael.¹

1 On the identity of Ruysbroek's visitor, see Dr. Reyens's note "De 'Canclaer'-Kwestie" in OGE, XLIII (1969), pp.36-37.

2. Die geestelike brulocht

Among the most important vehicles of Ruysbroek's fame we must count Die geestelike brulocht. The text of the treatise in the original collected works of Ruysbroek in the Groenendael manuscripts¹ came in second place, where

1 Eleven vernacular works by Ruysbroek were preserved at Groenendael in two manuscript volumes at least till the seventeenth century, when several bibliographers inspected them. A third volume contained Latin translations of Van den gheesteliken tabernakel, Die geestelike brulocht, Van den VII trappen and Van den blinckendend steen. The second volume still survives (MS A) and there are two fifteenth century copies of the first (MSS F and G); the third volume has disappeared. Dr. Reypens demonstrated as long ago as 1914 that the two volumes of vernacular works were originally one and that the order of some of the works was disturbed when the original single volume--too large to be easily handled--was divided in the fifteenth century. The works, it is thought, were originally arranged chronologically, and Pomerius, who saw the texts before they were separated, records the original order.

Dr. Reypens retained De Vreese's term "Standaardhandschrift" when referring to the Groenendael collection of Ruysbroek texts, but Dr. Ampe justifiably prefers the term "the great Groenendael collection", which avoids the assumption that the Groenendael manuscripts are, or were intended to be, normative. (Dict. de spiritualité, VIII col. 670.)

On the Netherlandic manuscripts of Ruysbroek's works, see W. De Vreese, De handschriften van Jan van Ruusbroec's Werken (Gent, 1900-02) and Dr. L. Reypens, "Uit den Voorarbeid tot eene critische uitgave van Ruusbroec's "Brulocht", in Verlagen en Mededeelingen der koninklijke Vlaamsche Academie voor Taal- en Letterkunde, 1921.

Pomerius, no doubt following the Groenendael tradition, also places it; it still occupies second place in MS F, a fifteenth century copy of the missing first volume of the Groenendael collection, but the list of contents of the same copy records: *Hunc librum edidit idem dominus Johannes post ingressum religionis.* Although the last phrase should strictly refer to Ruysbroek's profession in March 1350, it has usually been taken in a looser, non-juridical sense as a reference to his leaving the life of a secular priest to live in greater solitude--that is, to the events of 1343. In MS A, in notes to two works written after the actual religious profession, he is described as jam monachus effectus.

Dr. Reypens considered that the information in MS F was erroneous, that the scribe thought Rulmann Merswin, in his reference to a text of the Brulocht being sent to the Oberland in 1350,¹ was speaking of a work of Ruysbroek but recently composed. In his introduction to the Ruysbroec-Genootschap edition, therefore, Dr. Reypens continued to regard the Brulocht as Ruysbroek's second work. (pp. XXXIII-V).

Two observations are relevant here: first, we do not know for certain that the Groenendael order of Ruysbroek's works was intended to be strictly chronological, or that, even if so intended, it was accurate²; second, we do not know that the Brulocht was issued only once and that in its commonly received form, but, on the contrary, find it in two versions--on which more will be said later. The only sure date, a terminus ad quem, for the Brulocht, substantially in the form presented in the Ruysbroec-Genootschap edition and reflected in William Jordaens's translation, is the date of its being sent to Strasbourg or Basel in 1350.

1 See p. 105.

2 It will be noted that the order suggested by Axters (Geschiedenis Vol. II, pp. 241-246) differs from the order of Pomerius's list.

3. Ruysbroek's Teaching

John Ruysbroek was not a man to confuse true humility and false modesty; that he thought highly of Die geestelike brulocht and was happy that it was widely known appears in a conversation with Brother Gerard, sometime in the 1360's, which the Carthusian records in his Prologue.¹ The Brulocht is usually considered to be Ruysbroek's masterpiece, and is indeed a masterly presentation of the mystic's teaching on the contemplative life.

We must beware of understanding contemplative in too narrow a sense, for the Brulocht is written, not just for those who are considered to have already gained some intuition of the Divine Essence, but also for those who are still preparing for such an intuition and even those who have progressed beyond it.

This is not the place to expound Ruysbroek's mystical doctrine. Those who wish for more knowledge should consult Dr. Ampe's four works on the subject and the accounts of Fr. Colledge in his introduction to his translation of the Brulocht and his chapter on Ruysbroek in Spirituality through the Centuries. However, certain aspects of Ruysbroek's teaching have to be made clear if we are to understand the history of the controversy over the Brulocht and the part played by William Jordaens's translation in that controversy.

Human nature, in Ruysbroek's system, is tripartite:² the spirit (anima) is the life-principle within man, informing (in the Aristotelian and Scholastic sense) his

1 Brother Gerard of the Herne Charterhouse wrote a prologue to a collection of five works by Ruysbroek about 1360. The text was edited by W. de Vreese in "Bijdragen tot de kennis van het leven en de werken van Jan van Ruusbroec I," in Het Belfort, X (1895). Of Ruysbroek and the Brulocht, Gerard wrote: seide hi dat hi dat hielde over seker ende goet, ende dattet ghemenichfuldicht waer ja toten voeten des berchs.

2 In seeing man as a "created trinity" Ruysbroek is following St. Augustine.

body and all that he is; the reason (ratio, spiritus, animus) is a higher principle, distinguishing man from other terrestrial creatures and allowing him to be united with God through grace and the exercise of virtue; the third part of man's nature is higher still, it is the essence of the soul (essentia animæ) wherein man can attain a higher, totally mysterious union with God which is beyond grace and virtue.

Although this highest union is beyond the possession of grace and practice of virtue, it is not independent of them but complementary to them. Ruysbroek insists on this, and were it not the case, he would have to be classed among the pantheists and quietists of his day, not among their opponents.

In Dat boecsken der verclaringhe, the book which he wrote to elucidate passages in his first book, Dat rijcke der ghelieven, which the Carthusians of Herne had found difficult to understand, Ruysbroek explicitly condemns both pantheism and quietism in such passages as the following:

As I have said to you before, you should hold yourselves aloof from those men who in their empty ignorance are so deceived that crassly and foolishly they believe that out of their own natures they have found within themselves the indwelling of God, and who wish to be one with God without His grace and without exercise of virtue.(1)

The difference between God and his creatures is stated forcefully in Een spiechel der eeuwigher salicheit:

Where I write that we are one with God, by that is to be understood one in love, not in being or in nature. For God's being is uncreated, and our being is created, and God and the creature are immeasurably unlike; and therefore, though they may be united, they cannot become one.

1 For this passage and the ones below, I have used translations made by Fr. Colledge in Spirituality through the Centuries.

The same belief is expressed in Van den XII Beghinen, the work which Ruysbroek's disciples may have compiled from the mystic's late writings when age had impaired his ability to compose:

We are all one life in God, in our eternal image. . . . Yet therefore we are different from God, and cannot become one (identical) with Him, but must remain in our difference from Him.

Even in the highest states of contemplation, Ruysbroek says in Van den blinckenden steen, man's union with God is imperfect, there is not a total possession of and identification with the Godhead:

...an impatient hunger, ever striving for what it lacks, ever swimming against the stream. One cannot leave it, one cannot have it: one cannot lack it, one cannot gain it: one cannot tell it, one cannot conceal it, for it is above reason and understanding.

It will be noticed that none of the above quotations is from the Brulocht--and it is that work which was criticized by Gerson and often thought by others to teach pantheistic and quietistic doctrines. It is certainly a historical misfortune for those who would like Ruysbroek's reputation for orthodoxy to have remained untarnished that he did not write in Book Three of the Brulocht a condemnation of the heresies he elsewhere--even in Book Two of the same work--so strongly opposed, but such a condemnation would have been an artistic flaw, marring the terse yet triumphal development of the final section of his work, introducing a negative note into what, as far as the subject matter allows, is completely positive. Above all, we must remember that Book Three was not meant to stand as an independent treatise.

Man is tripartite, but the parts function together; he does not cease to breathe when he starts to think. Similarly, the three parts of man's religious life work together: when man moves beyond the active life of suffering and the practice of virtue (the subject of Book One) to the life of yearning for God (the subject of Book Two)¹, the first life is not suspended; when man progresses to the life of contemplation, in incomprehensible union with God, both the life of suffering and virtue and the life of yearning continue; man must still consciously direct himself to God, practise devotion and virtue, seek to acquire grace, and, Ruysbroek repeatedly insists, remain obedient to the authority of the Church. Although the highest, though still imperfect, union, and closest, though still not total, identification with God are "above grace", they are not independent of it: although not itself the cause of the mysterious sublime essential union, grace is a sine qua non.

There is nothing radically new in Ruysbroek's teaching; but there is a new power given to the older ideas by the skilful synthesis of concepts fully assimilated and the force of their expression.² The scriptures were Ruysbroek's constant reading, and he uses Old Testament imagery in a typically mediaeval, allegorizing way in his longest work, Van den gheesteliken tabernakel. The New Testament, particularly the Pauline epistles and the fourth gospel, were fundamental to his mystical theology. He inherited much of the mystical vocabulary of Pseudo-Dionysius, Augustine, and Bernard, though it is not always

1 Already in Book Two, Ruysbroek considers the first aspect of essential union with God. Book Three deals with the further aspects, the "informing" of the soul by the Word and the Spirit. See Dr. Ampe's De Mystieke Leer van Ruusbroec over den Zieleopgang, p.528.

2 The sources of Ruysbroek's theology are discussed by Axters (Geschiedenis, Vol.II, pp.261-277.) and Ampe (Ruusbroec, pp.634-636.).

easy to decide what he drew directly from their works and what had come to him from later writers, particularly the vernacular works of such earlier Netherlandic mystics as Hadewijch and Gerard Appelman. Ruysbroek also uses his knowledge of Scholastic philosophy in his works, though always in the service of his theology and his specifically mystical goals; his teaching on the Eucharist, for example, is clearly thomist.

Not all the learning revealed in Ruysbroek's works is religious. He had an inquisitive mind and retentive memory, and his writings show an awareness of the processes of nature in planets, plants, animals and man. Although his knowledge is obviously in part derived from literary sources, it was supplemented by his own observations of men and natural objects both in Brussels and the secluded years at Groenendael.

Another aspect of Ruysbroek's learning is implicit in his works: his grasp of mediaeval rhetorical method. Both in the careful structuring of his work--the parts as well as the whole--and the ability to illustrate vividly the abstract concepts of which he writes, he shows himself to be far above the average writer or preacher of his time. An acute intelligence, exposure to and willingness to learn from good examples can alone account for this ability.

4. William Jordaens (1321-1372)

Already known as a translator of Ruysbroek's Van den gheesteliken tabernakel, Van den VII trappen and Van den blinckenden steen, as well as the Brulocht, and as a gifted scribe and composer of ornate Latin, William Jordaens has recently been revealed as the author of vernacular tracts which, if the principal surviving example¹ is typical, themselves rival the best of Ruysbroek's works.

Jordaens's background and education differed from Ruysbroek's. He was a son of the noble van Heerzele family; his father is thought to have been cup-bearer (schenker) at the court of the Duchess Johanna of Brabant. William was born in Brussels about 1321 and probably attended the chapter school of St. Gudule. He must, however, have gone on to university studies, for he is described as clericus solemnus and magister on his entry into Groenendael. As a student from the Low Countries, he is more likely to have studied in Paris than Oxford. We have, however, no written record of his studies at Paris, for parts of the Liber Procuratorum of students from Picardy--which included Flanders--have been lost.

On completion of his studies he entered the Priory of Groenendael in late 1352 or early 1353, and remained a canon regular of St. Augustine, a confrère of Ruysbroek, until his death on 23 November 1372.

1 "De oris osculo" of De Mystieke Mondkus, edited by Dr. L. Reypens.

Dr. Reypens's introduction to the edition is my principal source of biographical information on Jordaens.

5. The De ornatu spiritualium nuptiarum

Whether William Jordaens translated Ruysbroek's Brulocht soon after entering the Groenendael community, as Dr. Reypens suggested,¹ or whether it was not until about 1359, as Combes was inclined to think,² we may never know. The earlier date is possible in that the Cistercians of Ter Doest, for whom the translation was written,³ would certainly have had time to receive and study the vernacular original even if that text had not been put out until 1350; but a possibility is not a fact. Combes' later date, which seems more the result of the exigencies of his criticism of the theories of P. O'Sheridan than objective evidence, is equally possible--and equally hypothetical. A point which Combes could have made in favour of the later date derives from his own investigation of the style of the De ornatu and the Planctus which Jordaens wrote on the death of John van Kureghem in 1358: not only are both works in metrical prose, they both show a remarkable similarity in the order of preference of cursum patterns, and even exceptions to those patterns.⁴

1 "Bij de Tekstoverlevering van Ruusbroecs 'Brulocht'. Enige Feiten," CGE, XLIV (1970), p. 329 n. 10.

2 Essai sur la critique de Ruysbroeck par Gerson, t. I, p. 213.

3 On the identification of the recipients of Jordaens's translation, see Combes, Essai, t. I p. 591 n.a. Dr. Ampe (Ruusbroec, p. 18) points out that Miraeus identified the recipients of the De ornatu long before any source quoted by Combes.

4 Essai, t. I p. 228. An edition of the Planctus was published as an appendix to Pomerius's De origine in Analecta Bollandiana, IV (1885), pp. 323-333.

Perhaps all we can say on the date of the De ornatu is that it was written during Jordaens's twenty years at Groenendael--John Schoonhoven refers to Ruysbroek's translator as a confrère of the mystic--and that it may have been done soon after his entering Groenendael. The incomplete list of Jordaens's translations of Ruysbroek texts in the Obituarium¹ follows the order of composition of the

1 The Obituarium mentions only De tabernaculo, De nupciis, and De gradibus. (Obituaire du monastère de Groenendael, pp. 306-307.) The omission is probably to be explained by the carelessness of one of the compilers. See Ampe, Ruusbroec, p.346.

MS F names Jordaens as the translator of Van den blinkenden steen:

Item liber de Calculo, qui alias dicitur De Perfeccione Fili-
orum. ... Hunc librum edidit idem dominus Johannes adiu-
c manens in seculo presbyter secularis existens, qui etiam trans-
latus est in Latinum per eundem fratrem Wilhelmum Jordani
predictum.

This translation was known, and itself translated in England in the fifteenth century. The only other English work known to contain Ruysbroek's teaching is The Chastising of God's Children, which has lengthy extracts from Book Two of the Brulocht. Both texts were edited by Joyce Bazire and Eric Collège in 1957. Since then, one further manuscript of the Chastising and another Latin text of the De calculo have come light in the Somerset County Archives, MSS Walker-Heneage 3084 and 3083, respectively.

Although Jordaens's translation of the Brulocht was known in England from the fifteenth century (See p.111) the extracts in the Chastising are based on Groete's translation. See my article "The Relationship of the Latin Versions of Ruysbroek's 'Die Geestelike Brulocht' to 'The Chastising of God's Children'" Mediaeval Studies, XXI (1959) and Dr. Ampe's "De Vroegste Ruusbroec-Verspreiding in Engeland," CGE, XXXI (1957).

vernacular texts accepted at Groenendael and need not indicate the order in which Jordaens translated them.

As already noted, the Obituarium omits Jordaens's translation of Van den blinckenden steen from the list; according to the Groenendael tradition, preserved in MS F, Ruysbroek wrote the work while still living in the world,¹ that is before his withdrawal to Groenendael in 1343 (Axters dates it before 1340), and it would thus, like the Tabernakel, have been available for Jordaens's attention from the beginning of his years as one of Ruysbroek's fellow canons.²

We know from the prefatory letter to the De ornatu how that translation of the Brulocht came about: the Cistercians of Ter Doest, near Bruges, had read Ruysbroek's text but felt that the dialect differences between North Flanders and Brabant prevented them from fully appreciating a work whose excellence, nevertheless, they could discern.

Combes takes the Cistercian plea quite seriously and regards it as an important fact for linguistic geography;³ but Dr. Ampe doubts whether, at a time when Ruysbroek was read and understood as far away, in distance and language, as the Oberland--that is, Strasbourg or Basel--the monks of Bruges were losing much of the flavour of the text.⁴ He regards the request for a translation on grounds of dialect as an innocent pretence. If this is indeed so, what were the real motives?

1 See p.15 n.1.

2 There is no known copy of Jordaens's translation of the Tabernakel, but his translations of Van den blinckenden steen and Van den VII trappen survive and were edited, with David's Netherlandic text, by D. Ph. Muller. Muller made the common mistake of attributing the translation of Van den VII trappen to Gerard Groote. On David's edition and Muller's work, see Ampe, Ruusbroec pp.548-553 and pp.601-602 respectively.

3 Essai, t.1 p.592 n.b.

4 Ruusbroec, p.26.

We should bear in mind that not all the monks at Ter Doest necessarily came from the immediate locality, or even from the Low Countries, and that, in an order vowed to silence, religious from outside the area would find it hard to master vernacular dialects, local or otherwise. Although it is not stated or implied in the indirect information on the original request which the prefatory letter supplies, that request may have been inspired by a desire to safeguard the interests of all the members of the Ter Doest community and not just the local brethren, both at the time of writing and for the future. Nor is it impossible to imagine that prejudice against vernacular writing partly motivated the request for a Latin version among members of a religious order with such a long and excellent tradition of Latin letters.

The Cistercian plea for a Latin translation of the Brulocht may not be exactly what it seems; can the same be said of the reply they received? The letter which explains to the Ter Doest community that their request has been willingly answered, the introductory Epistola, is written as if it proceeded from the pen of John Ruysbroek himself.¹ Once again, I am indebted to Dr. Ampe for the observation that the praise heaped on the vernacular original in the letter would be entirely out of place if indeed written by the author himself. It is not the common practice of mystical writers to boast of their works, and Ruysbroek was no exception to the rule. The fervour with which the Cistercians' praise of the Brulocht is echoed in the Epistola comes more fittingly from another than from Ruysbroek himself; and who would more easily understand this than the recipients themselves?

¹ Dr. Ampe gives a close analysis of the prefatory letter in Ruusbroec, notably pp.21-38.

The Epistola was not designed to mislead the Cistercians of Ter Doest but to indicate to them that, in answering their request for a Latin translation in such a generous way (for perhaps they expected nothing more than a pedestrian, almost verbatim rendering such as Gerard Groote was later to produce) the result was still an authentic Ruysbroek text and could be issued under his name even though he was not the actual translator. In fact, we are probably justified in speaking of the De ornatu as the result of collaboration. The translation was written in Ruysbroek's own house, and Jordaens himself began his translation of the Tabernakel by recognizing the help Ruysbroek had given him in its composition.¹ What is true of one work may be true of the rest.

The view that the prefatory letter was intended to deceive no one, least of all the Cistercians of Ter Doest, receives considerable support from the terms in which John Schoonhoven, in the Epistola responsalis,² his defence

1 No manuscript of Jordaens's translation of Ruysbroek's Tabernakel has survived, but the information that the translator acknowledged the author's help was recorded by Miraeus when he studied the translations in volume three of the great Groenendael collection in the seventeenth century. See Combes, Essai, t. I pp.145-146.

2 Combes has shown (Essai, t.1 p.124-135; 233-258; 388-414.) that the Epistola responsalis was developed by John Schoonhoven from his earlier Commendatio sive defensio libri fratris Johannis Ruusbroec De ornatu spiritualium nuptiarum. Dr. Ampe calls the earlier work Commendatio I and the Epistola responsalis the Commendatio II, for neither work is in the epistola form. (See Ruusbroec, p.120 n.13). As I quote the text of the Epistola responsalis from Combes' edition, I have retained his title.

of Ruysbroek's teaching against Gerson's attack, refers to the version of the Brufocht read by Gerson. John Schoonhoven tells us that that work and other translations were composed by a religious of Ruysbroek's monastery, whom he does not name but describes as a highly talented and educated man. Ruysbroek, Schoonhoven has already made clear, was himself a learned man, but not so learned that he could have written in the elegant style of the De ornatu without a special gift of the Holy Spirit. Ruysbroek's translator, John Schoonhoven concludes, wrote in persona ipsius, a phrase which, to the mind of those schooled in scholastic, not classical, Latin, would not imply deception, even the harmless and conventionally accepted deception of an actor donning a mask.¹

To see the introductory Epistola as an innocent pretence rather than a pious forgery--and the distinction is more than verbal--does no violence to the historical data and the documents which convey them, and renders unnecessary the too subtle analyses of motivation which characterize the theories that Ruysbroek willingly allowed it to be believed that he alone wrote the De ornatu.²

1 Qui (Ruysbroek) doctrinam suam non latino sermone, sed teutonico conscripsit. Licet enim competentis scientiae fuerit, non tamen tam eminentis scientiae erat quod praefatam doctrinam latino sermone tam composito et stilo tam eleganti scribere potuisset, nisi speciali dono Dei sibi datum hoc fuisset. Sed quidam frater ejusdem monasterii, vir valde ingeniosus et litteratus, postmodum ob profectum omnium nationum quosdam librorum suorum latino sermone transferre in persona ipsius curavit. (Combes, Essai, t. I p.728.)

On the phrase in persona ipsius, see Combes, Essai, t. I pp.160-161.

2 The theory that Ruysbroek actually did write the translation was put forward by Paul O'Sheridan in "Un Ouvrage latin de Ruysbroeck," Studia Catholica, t. V (Nimègue, 1928) and painstakingly demolished by Combes (Essai, t. I pp.154-233).

Although John Schoonhoven's references to Ruysbroek, mentioned above, warn us against seeing the first Prior of Groenendael as a "theological illiterate", we cannot dismiss as a mere fiction of Pomerius the tradition that Ruysbroek was regarded as a man of little learning. Even before Pomerius wrote his Vita, the tradition was known to Gerson among whose objections to the De ornatu it is that the knowledge that the work displays, in content and style of expression, could not come from the pen of a simple man, divinely inspired; for Gerson, the De ornatu smacks of laborious human study, not inspired outpouring.¹

The Cistercians of Ter Doest, like Gerson, were no doubt able to classify the De ornatu and realize that, although the text had the authority of Ruysbroek himself, it was not directly his translation--the tradition of Ruysbroek's lack of learning being thus reconciled with the elevated style of the text they had received.

There can be no doubt that the De ornatu was appreciated by its recipients, for Jordaens wrote to instruct and delight; but Pomerius, whose own Latin style Surius thought fit to improve, is something less than flattering in the Vita. According to Pomerius, Gerson was led to suspect the De ornatu from the incompatibility of the subtle, ornate rhetoric with the vir rudis et illitteratus he thought Ruysbroek to have been. Pomerius, inaccurately, closes his account of Gerson's opinions on Ruysbroek by stating that John Schoonhoven's letter, the Epistola

I Ceterum stilus ipse libri non sordidus est nec abjectus. Certe tamen induci nequeo credere librum ipsum fuisse conflatum per os idiotae, quasi per miraculum. Stilus enim ipse magis sapit et redolet humanam eloquentiam quam divinam: nam et poetarum verba, ut Terentii et Boetii, et philosophorum sententiae, et orationis cursus ostendunt palam illic studiosam industriam, et diligentiae laborem diuturnum praecessisse. Plane impar valde est stilus divinae scripturae prophetarum et evengelistarum ab hoc loquendi genere. (Epistola I ad Bartholomaeum, Combes, Essai, t.I p.617).

responsalis, successfully disabused the chancellor.¹ It is one of the great misfortunes of the history of the mediaeval spirituality of the Low Countries that Pomerius's readiness to defend Ruysbroek's reputation by blaming his translator was not a momentary aberration, but set a fashion which Surius and Gerard of Hamont, in the Latin edition of Ruysbroek's works, were to follow and give the wider currency of print.²

I Cui etiam venerabili domino (Gerson) hoc subservit pro excusatione, quod non scripta prioris originalia, sed translata ipse viderat, satis subtiliter compilata. In quibus intentio dicti prioris minus explicata et series verborum sub stilo rhetorico fuit admodum adornata. Quam ob causam, cum cuidam referenti simplicitatem dicti prioris, casu fortuito dictus Cancellarius loqueretur, dixit hoc minus suadibile quod vir rudis et illitteratus talia ederet, cum ibidem in multis passibus sermo poeticus inseratur. Sed ubi veritas sibi innotuit per quamdam epistolam sibi missam per fratrem Johannem de Scoenhovia, discipulum ejusdem prioris, eum de cetero in magna, ut dicitur, habuit reverentia. Nec suspicione dignum haberi censuit quidquid divinitus inspiratus in suis prior codicibus scriptitavit. (Analecta Bollandiana, IV (1885), p.288.)

Although Combes, in "Etudes gersoniennes V" (Archives d'histoire doctrinale et littéraire du moyen-âge, 1945), suggested that Pomerius had access to documents on the Gerson controversy that we do not know of but was himself ignorant of the Epistola II ad Bartholomæum, Gerson's reply to Schoonhoven's defence of Ruysbroek, I find it more convincing, until Pomerius's other sources come to light, to see the above account as a deliberate falsification of the facts, inspired by a hagiographer's concern for the honour of his subject. After a detailed investigation of Pomerius's account of the Gerson-Ruysbroek controversy, Dr. Ampe reaches a similar conclusion: Pomerius is historically unsound and his determination to honour Ruysbroek is a disservice to the truth. (See Ruysbroec, p. 257.)

² See p.129.

6. Gerson's Attack and Schoonhoven's Defence

Although Gerson does declare his suspicion of the De ornatu on the grounds that it cannot be the work of an unlettered man, the main attack is on specific points of doctrine expressed in the text. He quotes passages from Book Three¹ (his quotations show clearly that he knew the Brulocht in Jordaens's translation, though he took it for Ruysbroek's own) and, although his Epistola I ad Bartholomeum states that he had read the whole work twice², he seems too readily to have taken the last part as an independent treatise. The very errors of which he accuses the author are condemned implicitly throughout the work and, indeed, covered in Ruysbroek's lengthy statements on spiritual aberrations in the final chapters of Book Two.³ Recognising the excellence of the first two parts and the difficulty of grasping Ruysbroek's meaning in the third, Gerson still

1 See pp.133-135.

2 Pridem librum quemdam per te habitum, cujus titulus est: De ornatu spiritualium nuptiarum, in transcurso legeram, novissime attentius relegens, comperi multa ibidem tradi salubria et alta documenta. (Combes, Essai, t.I pp.615-616.)

3 These chapters, among others, are omitted from the version of the De ornatu found in MS V. It is, however, unlikely that Gerson read the work in the shorter version, for he received the text through Bartholemew himself, a monk from whose monastery MS B¹, a text of the complete De ornatu, comes. (See note 2 above and p.35).

Variant readings in the passages of the De ornatu quoted by Gerson link his text with the version found in MS P and the 1512 edition. He writes perdit for perdidit (376.5) and eandemque for eamque (382.5). For the text of the passages quoted by Gerson, see Combes, Essai, t.1 pp.55-56.

finds the mystic in error, notably in teaching an ontological identity of God and the soul in the state of contemplation. As we have already seen, Ruysbroek does not teach such ontological union. There must always remain, he says, a difference between the Creator and His creatures. The union between the soul and God in contemplation is a union in knowledge and love not in being.¹

John Schoonhoven's defence of Ruysbroek is the serious attempt of a trained theologian respectfully but firmly to disabuse Gerson; but the wealth and weight of Schoonhoven's scriptural and patristic evidence seems to have convinced Gerson of nothing more than Schoonhoven's own orthodoxy, for in the Epistola II ad Bartholomeum the censure of Ruysbroek is maintained. Nor is it certain that Gerson changed his mind in later years. Combes' extensive investigation of the evidence for such a change remains inconclusive² and Pomerius's affirmation that Ruysbroek's critic was convinced by Schoonhoven's defence and became an admirer is false in the first part and--considering Pomerius's constant bias--suspect in the second.³

1 See above, pp.5-8. The precise meaning of Ruysbroek's mystical terminology is still being studied, but the indications are that words like "essence" and "essential", are to be taken in a "unitive-affective" sense and not in a strictly ontological one. See J. Alaerts's article "Het 'Wezenlijke' in de Zielsopgang naar de Mystiek: Gebruik van de 'Wezenlijke' Terminologie in het 'Rijcke der Ghelieven', tot aan de Beschrijving van het mystieke Verenigings-leven." in Bijdragen: Tijdschrift voor Filosofie en Theologie, XXX (1969) and the entry under "Essentiel" in Dictionnaire de Spiritualité, to which Alaerts refers.

2 See Ampe, Ruusbroec, p.651.

3 See Introduction, p.21, n.1.

John Schoonhoven's Epistola responsalis is a theological defence of Ruysbroek's doctrine, free from traces of special pleading inspired by filial respect for a former prior of Groenendael, and free from attempts to exonerate Ruysbroek by blaming his translator. Pomerius may have been sincere in thinking that Jordaens misrepresented Ruysbroek's thought, and Surius and Gerard of Hamont undoubtedly were; they paid more attention to Pomerius's account than it merits, even though at least some of the documents of the controversy seem to have been known to the Cologne Carthusians.¹ The fact that Gerson read the Brulocht in Jordaens's translation, as we have seen, was one of the factors causing him to wonder about the validity of the contents; but that was on the grounds of the style of the whole. In the passages specifically quoted as erroneous, and Gerson considers them to be typical of many others, Jordaens's Latin does not distort Ruysbroek's thoughts, nor does it qualify those thoughts to allay suspicion of heresy, as does Surius's translation.² Ruysbroek's statements in Book Three of the Brulocht are bold and are to be read with the qualifications of the rest of the treatise and the mystic's other works in mind; but Jordaens's renderings are no bolder; they are no more, and no less, open to theological censure than the original.

1 See p. 127.

2 See pp. 133-134.

7. Jordaens's Method of Translation

What is true of the six passages specifically censured by Gerson is true of the rest of the work. Although the appearance of Die geestelike brulocht is greatly altered in Jordaens's translation, the substance remains the same. The prefatory letter claims to have re-clothed the original in Latin garments, and the claim is exact. Scarcely anything that Ruysbroek wrote remains stylistically the same, and yet his meaning is faithfully conveyed.

Ruysbroek's prose is relatively simple and direct, yet skilful in using the resources of rhythm and imagery. Jordaens's prose is metrical cursus throughout and makes much more use of alliteration, assonance and the enrichment of imagery and allusion. Jordaens also has more rhetorical questions and passages in direct speech.

By comparing two passages from Book One with the original, we can see conspicuous examples of the kind of elaboration which Jordaens introduces into his text, constantly though not always so extensively, throughout the work.

The first passage illustrates Jordaens's skill in incorporating a wealth of scriptural references and in profoundly altering and amplifying Ruysbroek's statements while remaining faithful to his intent. In Book One, Chapter i, Ruysbroek writes of prevenient grace:

Die voregaende gracie die hebben alle menschen ghemeyne, heydene ende Joden, goede ende quade. Overmids sine ghemeyne minne die God hevet tot allen menschen, soe hevet Hi sinen name ende verlossnisse menschelijcker natueren doen prediken ende openbaren in allen inden van aertrijcke. Die keeren wilt, hi mach bekeeren. Alle die sacramente, beide des doepsels ende die ander sacramente, sijn ghereet allen menschen die se ontfaen willen, yeghewelc na sinen behoeven. Want God wilt alle menschen behouden, ende niemenne verliesen. Want inden daghe des oordeels en sal hem niemen beclaghen moghen hem en si ghenoech ghedaen, hadde hi willen keeren. Hier-omme es God een ghemeyne schijn ende een ghemeyne licht dat verlichtet hemelrijcke ende eertrijcke ende yeghewelken na sine noot ende na sine weerde. (RG.106.4-19)

In Jordaens's version, this becomes:

Preueniens gratia omnibus communiter etiam iudeis et gentilibus exhibetur quoniam dei spiritu terrarum orbem replente in omnem terram exiuit sonus gratie precurrentis et in fines orbis terre uerba eius et opera ut non sit qui se abscondat a calore eius. Ablatum est omnibus excusationis velamen ex quo vox euangelici tonitruum in rota audita est: Venite ad me omnes qui laboratis bene operandi difficultate et onerati estis sarcinis peccatorum.

Ego reficiam uos uino penitentiae liberi arbitrij uulnera medicando et lacte dulcioris gratiae teneram fidei vestre infantiam confouendo donec Christus formetur in uobis. Venite ergo emite absque argento et absque ulla commutatione uinum et lac solam afferentes credule obedientiam uoluntatis. Omnibus patet Christi ecclesia, baptismi luteri lavacri gratiam expetentes pro foribus prestolatur, lucerne gratiarum non sub modio sed super candelabrum omnibus sunt expositae, mensa sacramentorum omnibus est proposita. Postulet in fide quisque quod optat nihil hesitans. Non est enim personarum acceptor deus qui uult omnem hominem saluum fieri et ad agnitionem ueritatis uenire qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos. (149.11-150.2)

Writing of Christ in the Prologue to Book One, Ruysbroek himself is rich in metaphor and scriptural and mystical allusion:

Aldus heuet Cristus onse ghetrouwe Brudegom met Hem vereenicht onse natuere, ende heuet ons ghevisiteert in vremen lande, ende gheleert met hemelschen seden ende met volcommenre trouwen. Ende Hi heuet gheaerbeydt ende ghestreden als een kimpe jeghen onse vianden, ende Hi heuet dat ghevanckenisse te-broken, ende den strijt verwonnen, ende onse doot ghedoot met sire doot, ende ons ghelost met sinen bloede, ende ghevrijt inder doopen met sinen watere, ende rijcke ghemaect met sinen sacramento ende met sinen gaven, op-dat wij ute-gaen met allen duegden, alsoe Hi spreect, ende Hem ontmoeten in die sale der glorien, ende Sijns ghebruken zonder inde inder ewicheyt. (RG.104.5-16)

Jordaens, however, still manages to add further material, while keeping all that Ruysbroek presents:

Sic igitur dei filius, suorum sponsus fidelium, nostram naturam personaliter assumpsit, nos in regione dissimilitudinis ex alto oriens uisitauit, disciplinis celestibus fideliter erudiuit, atletico sudore inimicos nostros uiriliter expugnauit, captiuitatem nostram plenum adeptus tropheum devicto mortis aculeo sicut torrens in autro conuertit, suo nos sanguine redemit, suo baptisate libertati restituit, suis sacramentis et gratijs dotauit vt ei tandem pleni uirtutibus in aula glorie occurramus et gloriosis eius amplexibus eternaliter perfruamur. (145.22-146.4)

The extra material, as in the first passage, comes mainly from the Old and New Testaments, but Jordaens also works in a phrase from the Te Deum (devicto mortis aculeo) and sustains the nuptial imagery with the addition of gloriosis amplexibus.

Ruysbroek's prose here has some of the hurried, almost impetuous character which Mme. Epiney-Burgard found in Van den VII trappen and which Jordaens modifies in his translation of that work by greater attention to neatness of phrasing and construction.¹

In the above passage, Jordaens's prose is both flowing and controlled, in spite of the additions to the text. This is achieved partly by refraining from repeating the subject, as Ruysbroek does twice (ende Hi), partly by tastefully pruning the original: Ruysbroek's ende met volcomente trouwen; gheerbeydt; met sinen watere; also Hi spreect disappear. Very neatly, Jordaens preserves some of the stylistic force of Ruysbroek's ende onse doot ghe-doot met sinre doot by replacing assonance and paradox by the impact of a participial phrase and a striking metaphor from the liturgy (devicto mortis aculeo).

1 Gérard Grote, p.130.

Not all of Jordaens's elaboration of the original text is by the introduction of new references; he repeats with much greater frequency than Ruysbroek some of the underlying themes of the Brulocht. For example, the nuptial imagery of Matthew 25.6, which we saw re-introduced above, appears again at 154.14; 192.2; 194.2; 200.8-18; 237.18; 244.4; 350.22; 371.8 and 372.19. It is not surprising that, in a translation written for the spiritual sons of St. Bernard, the marriage imagery should be intensified.

Other scriptural references and themes used by Ruysbroek and re-introduced by Jordaens in other contexts are those of the "old man" (153.21. Cp. RG.125.20); the indistinctness of our knowledge of God in this life (155.13; 185.25; 196.9; 202.5. Cp. RG.131.18; 142.6; 221.21);¹ Christ as servant (157.16; .9. Cp. RG.113.8) and the Last Supper (158.19; 197.25. Cp. RG.191.14).

Jordaens, more frequently than Ruysbroek, resorts to topographical imagery (213.13; 222.19; 346.26. Cp. RG.145.33) and is at pains to make more explicit such metaphors as the seasons of the year (255.1. Cp. RG.151.23) or the bubbling waters of a fountain (341.15. Cp. RG.197.4), which the original employs elsewhere.

The De ornatu occasionally provides a little more philosophical or theological elucidation than the original. Jordaens was university trained, and his vernacular work, De oris osculo, shows that he could skilfully teach what he himself had learned. In Book One of the De ornatu, he digresses on the features which distinguish man's pursuit of God from that of the angels, introducing one of his favorite Pauline allusions:

1 Unlike Jordaens, Ruysbroek makes no specific allusion to the Pauline phrase per speculum in aenigmate, reserving the image of the mirror for other aspects of man's relationship to God. See RG.154.29; 203.31; 227.30 and 249.8 .

Homo vero in presenti uita multis motibus ad enigmaticam visionem et tenuem prelibationem adiutus gratia pedetentim consurgit sed in futura equalis angelis factus inebriabitur ab ubertate domus dei et torrente potabitur voluptatis diuine deumque facie ad faciem sicuti est videbit. (155.12-17)

When writing of Christ's humility in Book One, Chapter iiii, Jordaens uses the terms of scholastic philosophy:

Et in tantum sibi in Christo deus et homo sua communicant ydiomata ut quod per hominem actum est deus egisse vere dicatur et rursus diuinitatis opera de homine veraciter predicentur. (157.23-18.3)

Ruysbroek had, more simply, written:

Voert meer alle die oetmoedighe werke die Christus je ghewrachte, die machmen spreekē datse God wrochte. (RG. 112.19-21)

The final chapter of Book One is provided, by Jordaens, with a short philosophical introduction:

Ceterum sicut in naturalibus entium genera hoc ordine concatenata sunt ut inferiorum suprema superiorum infimis sint coniuncta ita nimirum in moralibus gradus superior uite inferioris infimum superioris attingit. (200.10-13)

In Book Two, Jordaens introduces a degree of philosophical analysis of quod factum est in ipso uita erat (208.3-14.) and of the indivisible nature of the soul (209.11-210.4). He is, also, more technical than Ruysbroek in speaking of the processio of the Holy Spirit from the Father and the Son (274.2) and of the powers and operations of the soul (353.12).¹

Book Two also includes a long insertion on natural science (244.17-245.21).

1 Ruysbroek had simply written:

Nu merket, soe wanneer de mensce bloet ende onverbeeldet es na den zennen, ende ledich sonder werc na den hochsten crachten, soe comt hi van bloter natueren in rasten. (RG. 228.22-25)

There remains to be discussed a small number of cases where differences between the Brulocht and the De ornatu are not the result of the heightening of style by the addition of new material or the repetition of old, or by the presentation of more detailed philosophical analysis. Some of these differences are explained in the end-notes to this edition, where, for example, the omission of a sentence at 210.17 or addition of a sentence at 216.14 and 219.14 is seen to arise from differences in manuscript traditions of the Netherlandic. Other differences can be said to be of an editorial nature. These, too, are recorded in the end-notes and are limited to the addition or omission of short concluding sections to some chapters of Book Two.¹ The small number of passages where Jordaens has slightly re-ordered Ruysbroek's material can be considered stylistic changes and have not usually been recorded in the notes.

Occasionally, however, Jordaens's translation of the Brulocht changes the sense of the original in ways that are not merely matters of style and have no explanation in textual traditions or editorial decisions.

In the following passages, additional² observations or qualifications are found in the Latin:

Dit en maect ons heylich noch salich, want dit hebben alle menschen in hem goede ende quade. (RG. 204.11-12)

Verumptamen ipsa nec sanctos nos efficit nec beatos quoniam tam a bonis quam a malis omnibus naturali equalitate veraciter habetur sed non ab omnibus equaliter experitur. (313.21-24)

Al toenen sijt van buten inden schine, sine sijn van binnen nieman onderdaenich, noch met wille noch met werken, want si sijn alle dies ledich na alre wijs daer die heilige Kercke met omme gheet. (RG. 224.1-4)

1 See end-notes to 263.15; 278.3; 282.22; 296.1; 309.16; 347.18; 352.16. See also 164.11.

2 I have italicized the additions.

Vnde et si exteriori apparentia nonnumquam se simulent obedire nemini tamen interiori obedientia voluntate uel opere sunt subiecti nam ab omnibus cultibus moribusque quos catholica mater ecclesia humili deuotione frequentat otiosa spiritus liberate omnimodis sabbatizant sed videntes eos humane salutis hostes sabbata eorum merito derident. (362.19-25)

... ja die minnere die innich ende gherechtich es, dien God ute sire vriheit verkiesen ende verheffen wilt tot eenen overweselijcken scouwene in godlijcken lichte ende na die wise Gods. (RG. 239.6-9)

... amator inquam intima caritate igneus et iustus quem deus ex sua liberalitate eligere sublimareque dignatur ad contemplationem superessentialem qua deus sub lumine quodam videtur diuino et secundum eum quo se deus videt modum citra tamen statum beatitudinis consummate. (371.4-14)(1)

In the following passage, the Latin presents us with a recasting of trinitarian terminology:

Want al es hier ondersceet ende anderheit na redenen, dit ghelijc es nochtans één metten selven Beelde der heiligher Driuidicheit dat die Wijsheit Gods es, daer God Hem selven in bescouwet ende alle dinc in eenen eewighen nu sonder voer ende na. (RG. 245.13-17)

Nam quamquam hic sit discretio et alteritas rationis est tamen hec similitudo vnum cum ymagine ac figura paterne substantie, hoc est cum sapientia genita verbo patris in quo deus seipsum et omnia videt in indiuisibili nunc eternitatis absque omni prioris posteriorisve successu. (380.17-22).

The above quotations show the very limited nature of the changes in the few places where the content, and not just the style, of the translation differs from the original. Ruysbroek's teaching is not altered by them and, as mentioned earlier, there is reason to consider

1 In the De ornatu, Jordaens very rarely qualifies Ruysbroek's original statements of doctrine. See p. 32, n. 1.

Jordaens and Ruysbroek jointly responsible for them.¹

Because of the extraordinary faithfulness of the translation to the extent, order and meaning of Ruysbroek's original work, the occasional omission of short sections is probably to be ascribed to defects arising early in the history of the Latin manuscripts, or even in Jordaens's written Netherlandic source.²

Jordaens's changes to the vernacular text he was translating result in an appreciably longer work and--as was his intention--in a thoroughly Latin one. Nevertheless, Ruysbroek's meaning is nowhere distorted, and this makes Jordaens's achievement doubly remarkable.

1 The modification of Ruysbroek's Netherlandic text for the purpose of greater doctrinal precision is more extensive in Jordaens's translation of Van den VII trappen than in the De ornatu. (See Epiney-Burgard, Gérard Grote, p.131-133.).

Von Arnswaldt found Jordaens occasionally more cautious than Surius in adding, in their translations of the Brulocht, qualifying remarks to ensure unimpeachable orthodoxy. (See Vier Schriften, p.317). Unfortunately, the only example quoted by von Arnswaldt results from a textual deficiency in the manuscripts available to the German scholar and, perhaps, to Surius. See end-note to 372.14. Von Arnswaldt, however, does accurately analyze the stylistic changes wrought by Jordaens, commenting that they are usually changes by addition, consisting principally of quotations from scripture, expansion of imagery and inclusion of more scholastic exposition. (Vier Schriften, p.318.).

2 See end-notes to 224.7; 274.22; 332.24; 360.20.

B¹ Brussels, Bibliothèque Royale 4935-43 (2384)

The manuscript is fully described in J. van den Gheyn's Catalogue des manuscrits de la Bibliothèque royale de Belgique, t. III pp.457-458, and in Combes' Essai, t. I pp.68-70.

It is rather small: the pages, which have not been trimmed for binding, measure some 150 mm. by 110 mm. They are of vellum. The binding is modern.

The hand is the same throughout, even the additions and corrections. Chapter headings and capitals are underlined in red.

Like Combes, I follow the manuscript's own foliation, not the cataloguer's, which is always one unit ahead.

The manuscript itself (f.A^r) accurately lists the contents:

Tractatus magistri Henrici de Hassia de discretione spirituum.
Formula vitae honestae.
Compendium fratris David cartusiensis.
Tractatus de discretione spirituum instinctibus.
Calculus de perfectione filiorum Dei. Jo. Ruysbroec.
Liber de ornatu spiritualium nuptiarum eiusdem.
Epistola cancellarii parisiensis contra librum praedictum.
Epistola fratris Johannis Scoenovia contra epistolam praedictam auctorem libri defendens.
Item alia epistola compendiose materiam libri praedicti de ornatu spiritualium nuptiarum complectens.

The last four texts relate to the Gerson controversy; and Combes uses this manuscript as the base for his edition of the Preface and Book Three of the De ornatu and the other three texts. The fifth work is Ruysbroek's Van den blinckenden steen in Jordaens's translation. Although the

card catalogue of the Bibliothèque Royale calls the second work Liber declarationis and describes it as a Ruysbroek extract, van den Gheyn's catalogue tells us nothing about it, and Combes, from the title, recognizes it as a work by Martin of Braga usually referred to as De copia verborum or De quatuor virtutibus.¹

The first work on the list is the De discretione spirituum by Henry of Hesse (Langenstein) or by the younger Henry of Hesse, prior of Monickhausen, later rector of Heidelberg.² The other work on the same subject, the fourth on the list, is by Henry of Vriemar.³ The author of the third work, David the Carthusian, seems to be unknown to history, but may prove to be the Franciscan, David of Augsburg.⁴

Such are the contents of B¹. The concentration of texts by Ruysbroek and texts relating to the Gerson criticism of Ruysbroek at the end of the manuscript draws attention to a remarkable omission; there is no text of Gerson's second letter to Bartholemew. Combes argues most convincingly that the manuscript was completed soon after John Schoonhoven had written his Epistola responsalis but before Gerson had composed his Epistola II.

1 Combes, Essai, t.I p.68 n.3. The Essai prints the date of Martin of Braga's death as 1580 instead of 580.

2 Combes, Essai, t.I p.68 n.2.

3 Combes, Essai, t.I p.69 n.1.

4 Combes, Essai, t.I p.68 n.4.

Dr. Ampe was kind enough to investigate this matter further for me and has identified the text as the De exterioris et interioris hominis compositione by David of Augsburg.

Under the title De profectu religiosorum, Trithemius attributes the work to Ruysbroek. See Ampe, Ruysbroec, p.318.

The Epistola responsalis dates from 1408,¹ and Gerson's second letter was probably written before April 7, 1409.² As B¹ is a physically uniform manuscript, we can date the version of the De ornatu it contains 1408 or 1409.

Unless explained by the date of composition, the omission of Gerson's Epistola II ad Bartholomaeum from B¹ is doubly remarkable, for the Bartholemew in question is Bartholemew Clantier of the Charterhouse of Hérimmes-lez-Enghien,³ the very house to which the manuscript belonged and where, in all probability, it was written. On f. A^r we read: *Iste liber est domi Capellae ordinis cartusiensis Camaracensis diocesis iuxta Angeam.* And on f. 59^r we find: *Iste liber pertinet ad domum capelle ordinis cartusiensis iuxta angiam.*

The text of the De ornatu in B¹ is very good, being only slightly inferior to that in B². There are, roughly, an equal number of mistakes, but more omissions.⁴ There are no clear indications in the text of the De ornatu in B¹ that that manuscript was written from dictation, as suggested by Combes.⁵

1 The text of the Epistola responsalis in B¹ gives the following information on Ruysbroek:

Vixit enim homo iste dei postquam istud lamentabile schisma in ecclesia surrexit, nam a tempore mortis suae XXV anni fluxerunt, vel circiter, usque ad tempus praesens, videlicet cum scribitur: M.CCCC.VIII.

Although all the other manuscripts used by Combes omit from usque to the end of the quotation, the above is probably the original reading and fixes the composition of the letter at 1408. See Combes, Essai, t.I pp.392-393 and 729.

2 Combes, Essai, t.I pp.423-426.

3 Combes, Essai, t.I p.70 n.1 refers to E. Lamalle's Chronique de la Chartreuse de la Chapelle à Herimmes-lez-Enghien in Bibliothèque de la Revue d'Histoire ecclésiastique, fasc.8 (Louvain, 1932), pp.38-39.

4 See p. 90.

5 See p. 39.

B² Brussels, Bibliothèque Royale 11489-91

The manuscript is carefully written on vellum and measures some 240 mm. by 170 mm.; it bears the arms of the Premonstratentian monastery of Parc and is dated, on purely paleographic grounds, fourteenth century. The foliation is modern.¹

Chapters begin with large red capitals, sometimes provided with guide letters; and smaller capitals within the text are frequently heightened with red vertical strokes. Rubrics are occasionally emphasized with red lines through, not under, the text. The manuscript is probably the work of a scriptorium.

Apart from the De ornatu, the manuscript preserves but one work, the De septem itineribus eternitatis, beginning: *Eum qui venit ad me non eiciam foras...* (f. 1)

The card catalogue of the Bibliothèque Royale, attributes that work to the Franciscan Conrad of Saxony, but it is usually, though not universally, regarded as being by Rudolph of Bibraco.²

There seems to be no special connection between the two texts of MS B².

1 The manuscript is described in the Bibliothèque Royale card catalogue but is not in van den Gheyn.

2 The Franciscan Luke Wadding attributes the work to Rudolph in his Scriptores Ordinis Minorum published at Rome in 1650; Rudolph, Wadding tells us, floruit circa annum 1360. The attribution is supported by many manuscripts of the text itself, though others name Bonaventure as the author. Bonaventure's early editors regarded the work as spurious, and it is not included in the Quaracchi edition. See Vol. X, (Florence, 1902), p.23.

For the text itself, see A. C. Peltier's edition of Bonaventure's Opera, Vol. 8, (Paris, 1866), pp.393-482.

I am indebted to Dr. Ampe for the information that the fly-leaf bears the pencilled comment: *le premier traité est De septem ... de Conrad de Saxonia (et non pas de Ruysbroek)*.

The manuscript is the work of several hands. The one with which we are principally concerned is responsible for the entire De ornatu. It is clear, uniform and usually correct. A slightly different taste in d's and g's precludes the possibility of this scribe's being the Henry who wrote on f.96^d, at the end of the De septem itineribus eternitatis: Qui me scribebat, nomen heinricus habebat.

Although the principal scribe's hand, and Latin, are usually quite adequate, there are features which should not pass without comment. Some peculiarities simply affect my transcription; others necessitate emendation.

It would appear that the scribe prefers to retain the prefixes in- and con- even before m and p. In his text, the forms are usually masked by abbreviation; but where he has written the forms in full, there are sixteen cases of words like inmediate, inmensa, inprobitur, inpetitur¹ but only three cases of im- forms: implere, imminens and Impeditur.² A later scribe has changed three original in- forms to im- forms, immanen, Impatienti, immergio.³

1 in- forms, written in full, are found at 155.7; 160.9; 160.14; 179.20; 197.3; 240.10; 244.16; 271.25; 272.11; 316.11; 339.3; 341.2; 344.16; 349.20; 354.9; 387.8.

2 268.5; 343.5; 347.14.

3 187.3; 240.9; 315.16.

Similarly, the scribe never writes comp- or comm- in compounds, but there are five cases of comp-: compassione, compungitur, compassio, comprehendat, conpunctio and one case of comm-: communicationis.¹

My practice in transcribing has been to retain the scribe's original in- and con- forms and to expand his abbreviations to in- and con- throughout. I retain the three emendations of in- to im- in my text but point them out as emendations.

We can, perhaps, attribute the scribe's almost universal use of in- and con- forms to mere preference, but there are other features which result from error.

He occasionally confuses e and i, writing:

<u>miretur</u> for <u>meretur</u> f.97 ^b	142.9
<u>meseria</u> for <u>miseria</u> f.98 ^a	145.12
<u>meseratus</u> for <u>miseratus</u> f.98 ^a	145.15
<u>secuti</u> for <u>sicuti</u> f.101 ^b	155.17
<u>flixiabilitas</u> for <u>flexibilitas</u> f.107 ^a	174.16
<u>decendorum</u> for <u>dicendorum</u> f.116 ^c	205.3
<u>fibrium</u> for <u>febrium</u> f.133 ^b	259.7
<u>deligentes</u> for <u>diligentes</u> f.151 ^d	219.6
<u>destinctis</u> for <u>distinctis</u> f.169 ^a	379.20

On occasion, too, the scribe writes et for ut f.117^b (208.9) and f.119^b (214.14), and aut for et, f.119^d (216.10).

At times he has problems with words beginning with ab-, substituting ob-.

<u>obutebatur</u> for <u>abutebatur</u> f.163 ^c	360.2
<u>obsorbentur</u> for <u>absorbentur</u> f.171 ^b	386.7

Sometimes he catches the mistake and corrects it at once. On f.116^d (206.15) and f.150^d (315.17) obuiatio is preceded by an expuncted a; on f.121^a (220.15) ob is preceded by a cancelled ab; on f.149^b (310.13) he emends ab to ob. We see other a/o confusions in his salarium f.103^d (163.7) and volitudo f.128^c (244.11).

I 180.4; 180.15; 181.7; 185.17; 223.5; 274.7.

On the admittedly slender evidence of communicationis, I have transcribed the related adjective and adverb communis and communiter.

Another rather curious error is his writing domi for doni three times, f.153^c (325.1), f.154^a (327.1), f.163^c (360.2), and domum for donum on f.160^a (348.2). We have other examples of mistaken nasals in obtineat, f.112^b (191.14) and on f.163^c (360.5), where the scribe writes initatus, a reading later corrected in another hand.

Confusion of e and i, a and o, m and n, et, ut and aut are perfectly explicable in terms of careless copying or a carelessly written original, but they are also explicable--and perhaps more easily so--as the result of indistinct pronunciation or mishearing. Could MS B², or an ancestor, have been written from dictation?

According to H. J. Chayter,¹ the practice of copying manuscripts from dictation, although reflected in a few literary texts--the examples he gives are from Old French--was usually restricted to legal and notarial writings. On the other hand, Combes suspected that MS Bibliothèque Royale de Bruxelles 2384 (4935-43), to which he gave the siglum A and I have given the siglum B¹, was copied from dictation.²

On three occasions the scribe of B¹ omits initial s after the preposition ex; ex criptis, ex ponsi, ex ponsae. Of these three examples--and Combes implies they are the only examples--the first is from the Epistola responsalis of John Schoonhoven and the other two from the anonymous Epistola de caritate. There is nothing in the De ornatu text in B¹ to suggest dictation.

1 From Script to Print, (Cambridge: Heffer, 1945), p.18.

2 Essai, t. I p. 70

In MS B², however, we do find elements, other than those already mentioned, which support the view that the scribe was copying what he heard, not what he saw, and indicate that B² itself, not just an ancestor, results from dictation.

There are several places in the text where omissions have been supplied, in the same or another hand, and these omissions are of two kinds, conscious and unconscious.

In the latter case, where the scribe did not realize that he was missing something out, there is no gap in the text and the missing word or words, are supplied in the margin.¹ But sometimes the scribe did know he was omitting part of the text and puts in, or leaves space for, an omission sign, sometimes with a caret, and himself writes, at some stage, the missing portion of the text in the lower margin.²

There is nothing surprising in his practice until we look at another kind of conscious omission. There are at least four occasions where the scribe loses the thread of what he is copying, sometimes in the middle of a word, and leaves space for the later inclusion of what he has missed. (The inclusion is usually done by another; and there are no traces of erasure.) The interesting aspect, though, is that he does not leave adequate space for what he has omitted. Had he been defeated by what he saw, he would at least have known its physical extent. If he had missed some uttered syllables, it would have been hard for him to judge the space needed for their written form. The size of the space left, being larger than is needed for just an omission sign, was presumably intended to be adequate for the necessary insertion. The phenomenon is more likely to result from his hearing rather than seeing the original.

1 See p.308 n.1 and p.369 n.2.

2 See p.277 n.13 and p.314 n.6.

For example, on f.156^b (335.2) in multiformibus colorum differentiis iocundatur, the scribe appears to lose the thread after colo- and leaves some space, but not enough for the supplier's -orum differentiis, which flows over into the margin.

On f.159^b (345.10) the scribe misses all but the first syllable of complexu unitos, but the supplier is forced to use the margin for -plexu-.

On f.160^b (349.10) there has been some retracing as well as supplying so it is hard to know the extent of the original omission, but, here again, the supplier of Nemo namque has to write the Ne- in the margin.

It is difficult to reconstruct what happened in the copying of a section of f.164^b (362.10), but in deus conferre eis nec auferre, the first scribe seems to have lost the thread after deus, left a gap, and then written ferre, adding to it a ve, later cancelled. (There are no manuscripts which record ferreve.) The second scribe has supplied conferre eis nec au-, again, partly in the margins.

There is one occasion where the first scribe did leave adequate space for his omission and even, perhaps, attempted to write part of the missing word. That the attempt failed is more likely the result of mishearing than misreading, although the sounds in question do not appear to have confused the scribe elsewhere. On f.159^b (345.16), in nostram eternam beatitudinem, the scribe misses eternam and writes nostram (space) nem (later cancelled) beatitudinem. Another hand supplies eternam. Could the nem be the first scribe's attempt to catch -nam?

There may be another interesting phonetic point strengthening the possibility of MS B² being taken down from dictation on f.168^C (377.16) where, in et lumine mediante, the scribe wrote, on separate lines, without leaving spaces, et and diante, leaving it to another to supply the lumine me- in the margins. Did his ear and consequently hand, move from dental to dental?

If the ability to read silently is indeed a recently acquired skill, and mediaeval reading invariably involved at least a whisper, all manuscripts were, in a sense, dictated--self-dictated by the scribe--and many peculiarities no doubt arose from the practice. The more obvious examples are found in vernacular literature where regional pronunciation can effect forms; yet Latin was not entirely excluded from regional variation. As we shall see, the Monte Cassino manuscript, probably of Italian provenance, may retain a dialect characteristic,¹ and the Vatican manuscript has Germanic traits.² But when considering whether MS B² is the result of dictation or not, we are not concerned with regional pronunciation, or personal idiosyncracies transmitted through the scribe's pen, we are concerned with what he misheard and what his ear completely failed to catch; the incorrect forms are the exception, not the norm, in the scribe's practice, and the omissions do not raise phonetic questions at all. The above evidence suggests that the ear and not the eye has occasionally misled the principal scribe of MS B².

1 See p.99.

2 See p.72.

The second hand of MS B² is that of the principal supplier and corrector. It is contemporary with that of the main scribe and, though similar in form, is a little larger and less neat. The ink used by this corrector is darker.

As we have seen, this hand is responsible for supplying some important omissions, though usually his work is limited to minor correction, or even mere retracing, of the first scribe's words. Nothing indicates that the principal corrector used a manuscript source other than that from which the first scribe worked, by eye or ear. His interventions are recorded in my text only when they complete or change the sense of the original.

The text of the De ornatu in MS B² also contains a small number of corrections, none of great importance, which were probably inserted by neither the principal scribe nor the principal corrector. These, too, are identified in my apparatus only when they affect the sense of what the first scribe wrote.

Although the MS has not been annotated, some chapter numbers and titles have been re-written in the margins in a very small hand, and the pious ejaculation Iesus Christus sit benedictus written at the end, possibly by the principal corrector.

Bo Bologna, Biblioteca Universitaria 1058 (2073)

The codex is described in L. Frati's Indice dei codici latini conservati nella R. Biblioteca Universitaria di Bologna (Florence, 1909), pp. 426-427 and, with more detail on the contents, in an appendix to Miss Guarnieri's article "Per la Fortuna di Ruusbroec in Italia", Rivista di Storia della Chiesa in Italia, Anno VI, N. 3 (Sep.-Dec. 1952), pp. 359-364.

Seven distinct paper manuscripts, some of them already composites, were bound together to form codex 1058. There appears to be no relationship between the parts. The De ornatu is the first of the manuscript sections, occupying f.1^r to 53^r. The foliation is modern.

After the De ornatu, there follows a collection of works, mostly letters, some of which are incomplete: Jerome's Epistolae 5, 14, 22, 52, 125 and his Regula monachorum, Aquinas's short letter often entitled Monita et preces, a letter by the Camaldolese Frater Ambrosius and several unknown works.

The third manuscript section is a miscellany of poems on the religious life; the fourth, according to Miss Guarnieri, an earlier Latin version of the "Romance ... of Ypotis" mentioned by Chaucer in the abortive tale of Sir Thopaz.¹

Three short treatises on poverty form the fifth section; the first is by the Augustinian Francis of Foligno, the second by the Dominican Nicholas Mesquinus, the third by the Franciscan Arnaldus Guilermi.

1 On the inclusion of this legend in Chaucer's list of romances, see Miss Dorothy Everett's note in Review of English Studies, Vol. VI (1930), pp. 446-447.

The sixth manuscript section of the codex is an incomplete version of a sermon of St. Augustine;¹ the seventh and last is the text of Albertino Mussato's tragedy Ecerinide with some ancillary critical material.

Most of the texts appear to have been copied in the fourteenth and fifteenth centuries. The De ornatu is a fifteenth century work and, at times, very corrupt.² The text was copied and corrected in one hand. The style is utilitarian rather than decorative, though the chapter headings are written in red and the initial capitals of each chapter were intended to be so written, though few were completed and few others prepared with an outline; most have nothing more than the guide letter.

1 Sermo XLIX of the collection Ad fratres in eremo. Migne, Patrologiae...latinae, 40, coll. 1332-1334.

2 See p. 99.

D Douai, Bibliothèque Municipale 454

I have studied this manuscript from the excellent photographs made by Dr. Reypens in 1914. I was unable to consult the codex itself but profited from the kind assistance of Mlle. Mestayer, Municipal Archivist of Douai, who checked several doubtful readings for me. Fr. Colledge, too, inspected the manuscript, and it is largely on the basis of his observations that I have been able to amplify the information given in Abbé C. Dehaisnes' Catalogue des Manuscrits de la Bibliothèque de Douai, (Paris, 1878).

Abbé Dehaisnes lists the eleven varied works that the manuscript contains:

- 1 Basiligeronthon, id est Ludus senioris regis.
- 2 Liber philosophiae de honesto et utili.
- 3 Tractatus de periculis novissimorum temporum Ecclesiae.
- 4 Tractatus diurnalis magisterii de summa Trinitate et notionum divinarum magistri Guilelmi Parisiensis.
- 5 Ejusdem Guilelmi Parisiensis secunda pars de spiritibus.
- 6 Excerpta ex libro B. Augustini in divinationem demonum.
- 7 Liber de ornatu.
- 8 Meditatio devota ex dictis Hugonis.
- 9 Quaedam de peccato in Spiritum sanctum.
- 10 Itinerarium mentis in Deum a fratre Bonaventura compositum.
- 11 De sex alis ex dictis Alani.

Abbé Dehaisnes does not identify the author of the De ornatu; but he does tell us that 1 is included in the works of Pierre de Blois, that 4 and 5 are by William of Auvergne, Bishop of Paris, and that 11 is the work of Alan of Lille.

The codex is of vellum, has about 180 folios measuring 325 mm. by 240 mm. and retains the original blind-stamped covers, though the clasps have been lost and the spine has been re-covered in modern leather. The first four folios have Arabic stamped numbers, but the original foliation of the codex is Roman. Folios 80 - 99 are numbered in the French way--i.e. ^{xx}iiiij - ^{xx}iiij^{xix}--and the style of the decoration, too, is characteristically French. Folios 3^r, 10^v, 23^v, 41^r, 88^r, 139^r, 168^v, and 170^r have gilt and

coloured foliate borders; chapter titles after 139^r are in red; chapter initials are red or blue.

Folio 2^r bears the inscription Iste liber spectat ad reuerendum in Christo patrem dominum abbatem Marchianensem de Ostrebanno regio with the date, in paler ink, M CCC XCIX.

Abbé Dehaisnes identifies the abbot as Guillaume Chrétien,¹ donor of many books to the abbey of Marchiennes. His arms appear on f.3^r.²

The codex is not a composite but the work of several contemporary professional hands. It is indeed likely to have been purchased, perhaps even commissioned, by Abbot William towards the end of the fourteenth century.

The text of the De ornatu occupies f. cxxxix to f. clxvj and is in one hand throughout. There are few corrections; some probably by the scribe himself in darker ink; others may be in a second hand, also in dark ink. Although marred by several omissions, the text of the De ornatu in D is reasonably close to the original.³

1 A note, also on f.2^r, recorded by Fr. Colledge, conveys the same information: Ce livre est de l'abbé chrétien religieux de St. Martin à Tournay et puis abbé de Marchienne dans le 14 siècle. I have found no mention of Abbot William in Michaud's Biographie universelle, in the Histoire littéraire de la France, or in Ziegelbauer's Historia Rei Literariae.

2 Fr. Colledge describes the arms as a crozier and covered chalice on what seem to be three trees, or, on a ground gules.

3 See pp. 88-91.

M Monte Cassino, Biblioteca del Monastero 597

In his I codici e le arti a Montecassino, A. Caravita describes the text in codex 597 as "Jo. Vallis viridis Speculum" and assigns it to the thirteenth century.¹ The text does in fact carry the title Speculum, or rather Speculum anime, on many pages, and the full title Speculum anime flagrantis in deum on p.1.²

The origin of the title remains a puzzle³, but the attribution to Johannes Vallis viridis comes directly from the manuscript's opening words:

Epistola dompni Ioannis primi prioris Vallis viridis ad fratres Cartusienses de capella Rosan in Flandria super interpretatione libri sequentis. (4)

Caravita notes (p.110) that the manuscript is from S. Anna de rocha, which he later styles S. Anna di Acquaviva. The words S. Anne de rocha appear on the spine of the binding, which is not modern; and, at the bottom of p.1, we read: Est sacri monasterii Casinensis: Et Sancte Anne.

Caravita tells us nothing more of codex 597 but lists it among others which nulla offrono da notarē. (p.110).

The Codicum Casinensium Manuscriptorum Catalogus, Vol. III (Monte Cassino, 1940), pp.274-275 corrects Caravita's errors, indicating, too, that the manuscript is paper, measures 203 mm. by 132 mm. and is of the fourteenth century.

1 Vol. I (Monte Cassino, 1869), p.113.

2 The manuscript is provided with modern pagination.

3 The correct title is given in B. de Montfaucon's Bibliotheca Bibliothecarum Manuscriptorum Nova, Vol. I (Paris, 1739), p.229.

4 MSS S¹ and S² begin in similar fashion.

The Catalogus identifies the provenance of the manuscript as the monastery S. Annae Montisdragonis. The monastery was under the jurisdiction of Monte Cassino from the fifteenth century but earlier had been under Subiaco.¹

MS M contains only the De ornatu, which is written in one clear hand; the titles and initial capitals of chapters are in red; capitals within the chapters are frequently outlined in the same colour.²

1 The Chronicon Sublacense records, under the year 1322, that Abbot Bartholemew built In provincia quoque Terre Laboris prope roccam Montisdraconis monasterium sancte Anne. Raccolta degli Storici Italiani, Vol. XXIV, part VI (Bologna, 1927), p.44.

2 On the quality of the text, see p. 99.

P Paris, Bibliothèque Mazarine 92I

The manuscript is described in A. Molinier's Catalogue des manuscrits de la Bibliothèque Mazarine, t.I (1885), pp.431-433, and, with more precision, in Combes' Essai, t.I pp.75-82. It is a vellum manuscript of 126 folios,¹ measuring 226 mm. by 156 mm.; the quality of the illuminated capitals and the richness of the gold-leaf work of the initial F of the De ornatu contrast with the indifferent character of the hands and the oddities of the text.

The codex contains ten works. It opens with a Déclaration des indulgences et pardons du Saint-Sacrament and some French verses to the Virgin. The first long work is the De ornatu, then comes the De calculo vel de perfectione filiorum dei (Jordaens's translation of Ruysbroek's Van den blinckenden steen), then a Latin translation of Ruysbroek's Den spieghel der eeuwigher salicheit or Boek van den heiligen sacramente entitled Tractatus perutilis de sacramento altaris.

The last work is found also in MS Brussels, Bibliothèque Royale 9320-24, where the rubric describes it as a letter (epistola) translated in latinum, simplici stilo, et magis verbum e verbo quam sensum ex sensu transferendo. These words suggested to Dr. Reypens that this may prove to be a previously unknown translation by Gerard Groote.²

1 The codex begins with two unnumbered folios; then follow the numbered folios up to f.123. There are, however, two consecutive pages numbered 64. See Combes, Essai, t.I p.75 n.3.

2 OGE, XVII, part 2, (1943), pp.118-119.

After the tract on the eucharist comes Gerson's letter to the abbot of Saint-Denis, then the three principal works of the Gerson controversy; the Epistola I ad Bartholomaeum, the Epistola responsalis by John Schoonhoven and the Epistola II ad Bartholomaeum. Two short works by Gerson on the schism complete the manuscript.¹

It is no surprise that a manuscript with such contents should have belonged at one time to the monastery of Saint-Victor de Paris. As indicated by a note on f.122^v, it was purchased for that house by John Lamasse while he was still prior--that is, before 1448.²

Hunc librum acquisivit monasterio Sancti Victoris prope Parisius frater Johannes Lamasse, dum esset prior ejusdem ecclesie.

The note comes at the end of the codex, which, apparently, is not a composite.³ This suggests to Combes that it was acquired by Saint-Victor with all the principal works already copied in it, and, as the latest text it contains dates from 1409,⁴ it could be contemporary with MS B¹ (Combes' A).

On the other hand, Combes admits that Prior Lamasse may have acquired a codex with some twenty-five blank folios on which were written, at Saint-Victor itself, the Gerson and Schoonhoven works with which the manuscript ends.

1 The Acta quaedam de schismate tollendo and the Alia disputatio de schismate tollendo.

2 Combes, Essai, t.I p.78 n.1.

3 Combes, Essai, t.I p.76

4 Combes, Essai, t.I p.82 and pp.423-426.

Molinier states that this was so: C'est à Saint-Victor même qu'on y ajouta les ouvrages qui occupent les feuillets 97-122.¹ Molinier, however, does not say why he is so sure. Perhaps he, with more certainty than Combes, identified the hand which wrote the note of ownership on f.122^v as that of the scribe of ff.114^v-115^v and ff.121^v-122^v, or some other scribe responsible for a section of the final twenty-five folios.²

Should Molinier be proved correct, the versions of Gerson's letters to Bartholomew and Schoonhoven's reply to the first, used by Combes for his edition, might have to be dated some decades later than 1410; a conclusion which the corrupt state of the texts would support.³

Combes uses this manuscript in his edition of the Preface and Book Three of the De ornatu. Here the questions of dating and provenance arise in another form. At the end of the eucharistic tract we read:

Explicit tractatus perutilis de sacramento altaris, quem cum ceteris in hoc volumine contentis scripsit frater Bartholomeus, monachus et professus hujus domus, scilicet Vallucide. Sit proinde cunctis ipsum legentibus solacium eternum cum sanctis angelis. Amen. Deo gratis. memento finis.

If we assume that the scribe is writing of himself, we must either accuse him of having a defective memory or a variety of hands. There is a change of style, particularly of p, v, the per abbreviations and the er suspension from f.79^v--that is, from the note at the end of the De calculo.

1 Catalogue, p.433

2 Combes, Essai, t.I p.76 n.2.

3 Combes, Essai, t.I p.82

We need not, however, immediately conclude that the De ornatu and the De calculo were copied by another. Similar changes of hand can be seen in manuscripts of Pierre d'Ailly all accepted as autographs.

Not surprisingly, time seems to be the most important factor in such changes: D'Ailly's hand of the 1370's differs markedly from his hand in the early years of the fifteenth century.¹

Perhaps the Tractatus perutilis was added to the other two Ruysbroek works by Frater Bartholomeus somewhat later in his career. At roughly the same time, he could have added the title to the De ornatu, for the hand is indeed similar.²

The title reads:

Liber de ornatu spiritualium nuptiarum continens tres tractatus principales, teuthonico sermone compositus per fratrem Johannem de Ruysbroech, priorem monasterii canonicorum regularium dicti Vallis viridis in (3) Brabantia, postmodum in latinum sermonem per quemdam fratrem dicti monasterii translatus.

The knowledge that the translation is by a confrère of Ruysbroek and not by the master himself suggests that at least the title of the De ornatu, if not the De ornatu itself, was copied after John Schoonhoven's Epistola responsalis had made the origin of the translation more widely known. This would date the first part of the codex later than 1408⁴ but somewhat before 1448, when John Lamasse ceased to be prior of Saint-Victor.

As for the provenance of the manuscript, Molinier confidently names Ruysbroek's own house: Le ms. appartient d'abord à Vauvert ou Groonendael près Bruxelles.⁵ He

1 On the nature and date of the changes in D'Ailly's hand see p. 71.

2 Combes, Essai, t.I p.76 n.2.

3 Molinier records de. Catalogue p.431.

4 I accept Combes' date for the composition of the Epistola responsalis. (Essai, t.I p.69 and pp.392-393.)

5 Catalogue, p.433.

correctly transcribes the words of frater Bartholomeus--monachus et professus hujus domus, scilicet Vallucide--but then seems to have confused Vallucide with Vallis viridis.

From the style of signature--monachus et professus hujus domus--Dom Huijben thought it likely that Bartholemew was a Carthusian, and, anxious to strengthen the connection between French piety and the Low Countries, considered the Charterhouse of Vauvert, near Paris, the probable provenance of MS P. This hypothesis still involves reading Vallis viridis for Vallucide, and Combes is probably nearer the truth when he looks toward the Cistercian abbeys of Le Bouchet, in the diocese of Clermont, or Lichtenthal, in the diocese of Spier, both Vallis lucida in Latin, as the source of MS P. The style of signature of frater Bartholomeus is not exclusively Carthusian, and we owe the very existence of the De ornatu to Cistercian interest.¹

Bartholomew, then, is unlikely to have been a monk of the Charterhouse of Vauvert near Paris, and certainly not a canon regular in Ruysbroek's own house. An additional argument, were one needed, for rejecting Groenendael as the source of the first part of the manuscript is the sad state of the text, at least of the De ornatu.

1 Combes, Essai, t.1 pp.78-81.

Dom Huijben's claim that Dr. Reypens had already established a connection between MS P and the Paris Charterhouse (Combes, Essai, t.1 p.78 n.4) was not accepted by Dr. Reypens himself. Dr. Ampe discusses the matter, Ruusbroec, pp.370-371.

The scribe omits much, sometimes lengthy sections, sometimes just a word or two. The result is usually nonsense. From f.47^v to f.54^v the text jumps alarmingly from mid-sentence to mid-sentence nine times; the scribe notes the errors in the margin. He, or a precursor, must have confused pages or columns in his original. Less detrimental to understanding, though perhaps not to the flow of the cursum, are the frequent and seemingly gratuitous changes in word order, the many additions, both pious and editorial, and the substitution of synonyms.¹

Many of these lesser shortcomings are found in the 1512 edition too,² but in the light of the full text it is impossible to see MS P as the basis of the Lefèvre d'Étaples edition, as Combes is inclined to think: Comme l'apparat critique le donne à penser, il est très probable que c'est ce manuscrit même qui a servi à Lefèvre d'Étaples pour son édition du De ornatu spiritualium nuttiarum. (p.82) On p.118, he exercises more caution: C'est un exemplaire de la famille de C qui a servi à l'éditeur. Indeed, to see MS P as the only source of Lefèvre's edition is proved impossible even within the limits of Combes' own critical apparatus. The 1512 edition is reasonably faithful in recording the chapter headings of the De ornatu whereas P is entirely consistent in omitting them; and the omissions are recorded in Combes' notes. The spaces left in the manuscript for the titles were never filled in.

1 See pp.94-95.

2 See pp.92-93.

S¹ Subiaco, Biblioteca di Santa Scolastica 202 (198)

The manuscript is correctly described in Vol. I of G. Mazzatinti's Inventari dei Manoscritti delle Biblioteche d'Italia (Forlì, 1890; reprinted Florence, 1955), p.198, as being of paper, measuring 210 mm. by 140 mm. and dating from the fifteenth century. The work lists the contents as the De ornatu and the first seven chapters of Gregory the Great's Cura Pastoralis.

The texts are, in fact, preceded by a short work on the eucharist which begins:

Nota o lector et vigilanter considera quid dicatur de sacramento secundum fidei meritum non secundum inanum presumptores literarum.

The descriptions of the Subiaco manuscripts in the Inventari are by Allodi and are based on his Catalogo descrittivo dei Codici dell' Archivio Sublacense (1877)¹. In neither source does Allodi record the presence of the text on the eucharist.

Allodi comments on the poor condition of the manuscript and is no doubt correct in attributing the damage to water. Recently, however, the manuscript has been restored. The edges of many folios, spoilt by moisture, were replaced at Grottaferrata Abbey in 1961, but much of the text of the second half of the De ornatu is illegible where the ink has washed out. The text of the Cura Pastoralis does not show the same degree of water damage, indicating that it was bound with the De ornatu after that text had already suffered.

The manuscript is clearly the work of a monastic scriptorium, possibly that of Subiaco itself; the three texts it contains are written in six or more hands, and the changes

I I consulted the hand-written copy of Allodi's work at Santa Scolastica Abbey, Subiaco. It is the basis of the descriptions in the Inventari but fuller. It has never, as far as I am aware, been published.

often coincide with the beginnings of new gatherings. The end of a gathering is often blank, and some gatherings are provided with catchwords (ff.14^v, 28^v, 43^r--43^v is left blank--55^v, 65^v). Guide letters occur throughout the manuscript, and many of the initial capitals they indicate were never supplied.

As indicated in my apparatus (p.188 n.3 and p.189 n.4) some corrections to the De ornatu are done in red ink, and it is possible that the other Subiaco manuscript provided the readings. Ironically, a physically inferior but textually superior version was here "corrected" from a physically superior but textually inferior version.¹

Folio numbers have been written in twice in modern hands. The first foliator, using the top right-hand corner, numbered two consecutive folios 33; an error which the second foliator, writing in the centre of the lower margin, corrects.

1 On the quality of the text, see p.97 and following.

s² Subiaco, Biblioteca di Santa Scolastica 219 (216)

Unfortunately, I was unable to consult the manuscript itself, for, at the time of my visit to Subiaco, it had been mislaid. One can but hope that the loss proves temporary. I have had to be content to work from a microfilm of the whole manuscript; fortunately, it is a very clear one.

According to Mazzatinti's Inventari,¹ pp.201-202, the manuscript is of vellum, measures 210 mm. by 140 mm. and dates from the fifteenth century.

Allodi's Catalogo,² p.192, observes that the manuscript is completo e ben conservato.

The foliation has been provided, at times rather faintly, since the days of Allodi's description of the codex. The De ornatu occupies f.1^r to f.49^c. Folios 1^r and 51^r to 60^v are the only ones not written in double columns.

The De ornatu appears to have been written in one hand, but a hand which is much smaller than usual on ff.30^{r-v} where, coming to the end of a gathering, the scribe ran short of space. Folios 30^v and 40^v end with catchwords; part of f.49^v and the whole of ff.50^{r-v} were left blank by the scribe.

Saint Bernardine of Sienna's Sermo de superadmirabili gratia et gloria matris dei occupies ff.51^r-60^v; this is the only other work bound with the De ornatu.³

1 See p. 56.

2 See p. 56.

3 The text will be found as Sermo LXI in the Quaracchi edition of Bernardine's works, Vol. II (Florence, 1950).

On f.49^c, the manuscript records:

Explicit liber de ornatu spiritualium nuptiarum.. Iesus
Maria.. per fratrem Stephanum anno domini M CCCC lvij
in octava die sancte agnetis.. In venerabili monasterio
Sublacensi.. deo christo gratias sueque beatissime
genitrici..

We see, then, that at least the De ornatu part of the manu-
script is mid-fifteenth century work, done at Subiaco
itself.¹

1 On the quality of the text, see p.97 and following.

U Utrecht, Bibliotheek der Rijksuniversiteit¹

The manuscript, previously in the possession of the Crewe family, was acquired by the University of Utrecht in 1970. It contains a Latin text of Walter Hilton's Scale of Perfection, entitled De nobilitate anime,² and the De ornatu.³

The binding is modern; the foliation was supplied at Utrecht. The pages, which are of paper, measure 200 mm. by 135 mm., though they were originally larger. They were trimmed for binding, and parts of the marginalia were thus lost.

The De nobilitate anime is written in three very untidy cursive hands; the De ornatu is in a fourth somewhat neater and more formal script. The many marginal notes which summarize sections of the text and most of the corrections are in the scribe's own hand, though a few are in a later cursive script. There are several annotations, and these too could be in the scribe's hand but in lighter ink.

The annotations are quotations from and references to Scripture and the works of Bernard, Gregory the Great, Augustine and Cassiodorus. The text of the De ornatu was evidently the object of much study.

1 The manuscript has been given the shelf number 5.F.34.

2 I am indebted to Fr. Colledge for the identification. On the text of the De nobilitate anime in MS U, see S.S. Hussey's article "Latin and English in the Scale of Perfection" in Mediaeval Studies, XXXV (1973), p.457.

3 The sixteen conditions for confession, as drawn up by Thomas Aquinas, are given on f.259^v.

On paleographical grounds, the manuscript appears to be fifteenth century work, continental rather than English.¹ The chapter titles are in red, and initial capitals are stroked through in the same colour; some are outlined in yellow.²

At the top of the first page of the De ornatu (f.181^r) appears the number cclxxxviij; this could be the manuscript number of the De ornatu text in a monastic library before the De nobilitate anime, which was probably written later, was bound in before it.

- 1 See Sotheby's catalogue of 16th December, 1970, item 21.
- 2 On the quality of the text, see p.97 and following.

V. Vatican, Biblioteca Apostolica Lat. 1041

I have been able to study this manuscript only in photographic reproduction of the folios of the De ornatu text and, consequently, rely on the descriptions given by others, notably Romana Guarnieri.¹ Paleographical questions requiring direct study of the manuscript were investigated for me by Fr. Colledge.

The manuscript is quite small, some 300 mm. by 215 mm., and is in two volumes, one of 222, the other of 219 folios. The texts are written on paper, the binding is white vellum. The paper and the watermarks are of the late fourteenth or early fifteenth century. The scribes will be mentioned later.

The first volume contains:

- 1 Peter of Limoges, Tractatus de oculo morali.
- 2 Pseudo-Alan of Lille (Nicholas of Amiens),
Ars catholicae fidei.
- 3 Pseudo-Alan of Lille, Liber de Trinitate.
- 4 Alan of Lille, Regulae de sacra theologia.
- 5 William of Saint-Thierry, Epistola ad fratres de Monte Dei.
- 6 Saint Bernard, Sermo 49 super Cantica (brief extract)
- 7 Saint Gregory the Great, In Ezechielem (brief extracts from Book One)
- 8 Saint Bernard, Sermones super Cantica (extracts)
- 9 Saint Bonaventure, De triplici via.
- 10 Saint Bonaventure, Lignum vitae.
- 11 Confessio magistri Petri.
- 12 Pseudo-Aristotle, Liber de causis.
- 13 Alphabetical index of an unknown tract.
- 14 Index of works in the two volumes of the codex.
- 15 Saint Bonaventure, Itinerarium mentis in Deum.

1 "Per la Fortuna di Ruusbroec in Italia: Le Sorprese di un Codice Vaticano," Rivista di Storia della Chiesa in Italia, Anno VI, N.3 (Sep.-Dec. 1952), pp.333-359. Miss Guarnieri herself relies largely on the information in Mons. A. Pelzer's Bibliothecae Apostolicae Vaticanae codices manu scripti... Codices Vaticani Latini. Tomus II. Pars Prior. Codices 679-1134 (Città del Vaticano, 1931.)

The second volume contains:

- 16 John Ruysbroek, Liber de ornatu spiritualium nuptiarum.
- 17 Nicholas Eymerich, Elucidarius elucidarii.
- 18 Pierre d'Ailly, Tractatus de quinque sensibus spiritualibus. (Book III of 22 below)
- 19 John Gerson, Liber de mystica theologia.
- 20 John Gerson, Annotatio doctorum aliquorum qui de contemplatione locuti sunt.
- 21 Saint Anselm, Proslogion (abridged)
- 22 Pierre d'Ailly, Compendium contemplationis (Books I and II)
- 23 Pierre d'Ailly, Imago mundi.

The whole codex is fittingly described by Miss Guarnieri (p.350) as una filza mistica, fornita di una inspiegabile appendice, l'Imago mundi. Most of the works, indeed, are mystical or about mysticism but several of them share another trait: they are extracts.

The question of whether the text of the De ornatu in this manuscript is to be classed simply among the extracts or whether it is a special collection of certain suspect parts of that work-- alcuni passi indiziati (p.337)--or even a Latin sketch, by Ruysbroek, of the Brulocht, is raised--the last possibility most cautiously--by Miss Guarnieri. Being principally concerned with other things, she leaves the question open, content to await a more complete textual study of the work. Such a study was, of course, occasioned by this edition and much assisted by Miss Guarnieri herself who sent me both relevant material and elaborations of her theories.

The first sopresa that the Vatican version of the De ornatu gives us--the subtitle of Miss Guarnieri's article is most appropriate--is the lack of Preface. No other manuscript omits it. The next surprise, in order of magnitude if not of occurrence, is the large number of omissions from the body of the text. In Book One, the whole of chapters iiii, v, vi, ix and xxiii and a large part of chapters xxvi and xxvii are omitted. In Book Two, the

whole of chapters iii,iiii,xxviii,xxix,lxvi and lxix to lxxii and much of chapters xi,xxi,xxii,lix to lxv, lxvii and lxviii do not appear. Nothing is omitted from Book Three except the Postscript.

It would not be unfair to describe the missing chapters as digressions from the main path of Ruysbroek's teaching in the Brulocht, and whatever is omitted from the other chapters is equally non-essential. The text of the De ornatu in V can scarcely be considered a collection of "suspect passages". (The question of omissions is important, and I return to it on p. 67.) The Preface and Postscript, omitted in V, are, of course readily detachable, whereas Book Three, which is left intact, is virtually irreducible. No surprise, then, that the text of the De ornatu in the Vatican manuscript does not immediately reveal whether it is a first version, later to be amplified to the form in which it exists in other manuscripts or the result of pruning an already received text. The more intensive study advocated by Miss Guarnieri is indeed necessary; only by looking closely at what is there and investigating in more detail what is not can we hope for further enlightenment.

Miss Guarnieri records (p. 334) that the readings of the De ornatu in Vat. Lat. 1041 frequently and substantially differ from the Paris edition and from the other Italian manuscripts. The observation is correct; indeed the Vatican text differs in some respects from all known manuscripts; but there are similarities to other manuscripts which point to a connection between V and a manuscript family of the "normal" complete De ornatu. The evidence of the variants shows that the text in the Vatican manuscript is related to the family B¹, B², D, W.

The following readings in V are correct, or most probably so, and agree only with the manuscripts indicated:

V, B ¹ , B ² , W:	eo profecto insidiosior, periculosior et nocentior quo domesticior	p. 190 n.6.
V, B ² , D:	laudem	p. 212 n.4.
V, B ¹ :	devotione totaque	p. 232 n.10.
V, B ¹ , B ² , D, W:	sui spiritus velut propriam possidet mansionem et quasi personalitatis sue hereditatem eternam. Et quemadmodum ipse in hanc unitatem	p. 270 n.5.
V, B ¹ , B ² :	creaturis siue in bonis glorie siue in donis gratie in naturalibus seu in super- naturalibus in omni	p. 274 n.11.
V, B ¹ , B ² :	refecti nulla efformi tranquillitate in suo spiritu	p. 284 n.11.
V, B ² :	suis	p. 291 n.4.
V, B ² :	spiritus	p. 317, n.7.
V, B ¹ , B ² :	inclinatio diuino lumine luminosa totiusque existens spiritualis vite intimum fundamentum fidem	p. 321 n.3.
V, B ² :	et annullans	p. 328 n.5.

Sometimes V shares incorrect variants or omissions with members of the B¹, B², D, W family.

V, B ¹ :	magnitudinem	p. 180 n.5.
V, B ¹ <u>om.</u>	languescentibus	p. 243 n.4.
V, B ¹ , D <u>om.</u>	splendide caritatis, mutatus est color optimus virtutum	p. 289 n.6.
V, D:	ubertatis	p. 298 n.4.
V, D <u>om.</u>	nec supernaturale	p. 298 n.7.
V, W:	operibus	p. 317 n.1.
V, B ¹ :	sublimitate	p. 372 n.1.

Some of the variants which V has in common with manuscripts of the B¹, B², D, W family could have arisen independently, but the cumulative evidence of the variants listed above, correct and incorrect, suggests that the five manuscripts have a common ancestor; thus V is textually linked to a manuscript tradition of the full text, and the possibility that it is descended from a sketch or draft begins to look unlikely.

The many, purely textual, variants which can be considered peculiar to V tell us little more than that it is not an original manuscript but copied from a defective or badly written copy which caused the scribe to leave several blank spaces¹ and to mistake r for x on several occasions.² The text includes what was originally, in all probability, a marginal note.³ The absence of initial capitals for chapters between f.244^v and f.250^r points to the manuscript's being from a scriptorium or professional atelier.

So much for minor variants, errors and careless omissions. What do the major, intentional changes in the Vatican version indicate?

Ruysbroek's presentation of material in the Brulocht is orderly; his work is, indeed, something of an architektonisches Gebäude, to use Böhlinger's phrase.⁴ Chapters xii to xxii of Book One, deal with the virtues; Ruysbroek usually names, defines, and then goes on to speak at varying length of the spiritual effects on the possessor. He then names the deadly sin each virtue overcomes and, before closing, links that virtue to a beatitude. The eighth beatitude is worked into Chapter xxiii.

Jordaens follows Ruysbroek's presentation, making the structure of that presentation even clearer by numbering the first deadly sin, which Ruysbroek had not done. Just as Jordaens is faithful to Ruysbroek, so is the Vatican version, in the main, faithful to Jordaens. The essential

1 p.177 n.5.

2 p.237 n.7; p.238 n.1.

3 See V note, p.246.

4 Quoted in Jan van Ruusbroec. Leven. Werken, Vol.1. p.XXXVII.

points on the virtues are there, though reduced and partly re-ordered, and the seven deadly sins appear.¹ Where the Vatican text does differ and, to my mind, departs from the basic scheme of the De ornatu--and consequently from the Brulocht--is in dropping the references to five beatitudes while retaining the other two. The eighth beatitude is not mentioned in the Vatican version of Chapter xxiii. A selector is at work.

The Vatican version of the author's prologue, too, reveals the activity of a clever editor. Where Ruysbroek and Jordaens comment piecemeal on Ecce sponsus venit, exite obuiam ei, the compiler of the Vatican text is silent, except for one sentence, belonging to the Ecce part of the original, which he introduces at the end of the paragraph. (See note on p.146).²

This work of reducing and re-arranging is done with great care; the holes are plastered over; the text reads like an original, entire document. Only knowledge of the full De ornatu shows just where the holes were and, here and there, reveals a most skilful use of the old fabric in mending them, for occasionally the actual words used by Jordaens to introduce a section of the De ornatu omitted from the Vatican text are used in the Vatican text to introduce another section.

1 Jordaens does not name the seventh deadly sin; V does. I512 and P also name the vice, but not in the same words as V. See note on p. 188.

2 For other examples of the inclusion of short sections of text from a sizeable omission see notes on p. 172 and p. 324.

In Book One, Chapter iii, the De ornatu, following the Brulocht, moves quickly over Christ's non-infused virtues to speak of the infused virtues of humility, charity and patience: De hac Christi habitudine super-
sedemus ad presens sed de eis habitudinibus que ab infusis sibi secundum humanitatem virtutibus causabantur si placet pauca loquamur. (156.21-24). The Vatican text omits both infused and non-infused virtues but apologizes for the refusal to digress in these words: De virtutibus eius quibus plenus fuit dicere supersedemus ad presens.

In Book One, Chapter vii, the De ornatu, following the Brulocht, uses the metaphor of two mountains to speak of service of God and the possession of virtue. The metaphor is introduced: Statimque illic duo montes celsiores... (164.1). However, the section on the effects of this spiritual state begins: Siquidem anima humilis et humiliata... (164.12). The Vatican text chooses to speak of the service of God and the possession of virtue without recourse to metaphor: Ex hac enim visitatione homo geminum desiderium concepit, unum deo placite serviendi et cum omni reverentia laudandi, aliud virtutes perfectius possidendi. But, when commenting on the spiritual effects, begins: Statimque anima humilis et humiliata.

Similarly, in Book One, Chapter xix, Jordaens draws our attention to human weakness by saying: Recogitans proinde erratus varios et iniustitias proximorum... (182.15-16) and to the needs of men by: Attendens denique largiflue compassionis habitator tam multiplicem in proximis indigentiam corporalem... (182.21-22), whereas the Vatican text, omitting the references to human weakness, introduces the remarks on the needs of men with: Recogitans proinde tam multiplicem in proximis indigentiam corporalem... .

The foregoing linguistic points support the evidence of the textual variants and partial departures from Ruysbroek's ordered presentation in showing that the author of the Vatican version had before his eyes a text of the complete De ornatu. We have seen that that text was a member of the B¹, B², D, W family. The Vatican text is an edited version of the De ornatu; it is not a sketch, however full, of that work and nothing indicates its being Ruysbroek's Latin outline of what was to be the Brulocht. There is, after all, no difference in style between the version of the De ornatu in V and the full text; and it is the opinion of John Schoonhoven, Ruysbroek's admirer and defender, that the mystic, though not unlearned, was incapable of writing such an elevated work.¹

Given that the Vatican version is an edition of the De ornatu, can we determine the editorial principles? I stated earlier (p.64) that nothing essential to Ruysbroek's doctrine is omitted; perhaps it would be more accurate to say that nothing positive of what Ruysbroek has to say on the spiritual progress of the individual soul, the Brulocht's main intent, is omitted. The editor responsible for the Vatican version does exclude extensive sections which deal with spiritual aberrations (in Book One, chapter ix; in Book Two, chapters lxix-lxxii) and a few, shorter, sections on Christ's spiritual life (in Book One, chapters iv-vi; in Book Two, chapter xxviii). The only other distinct editorial principles which are constant throughout Books One and Two are the willingness to reduce or even abandon figurative exposition (See notes on pp. 164, 202, 220, 227, 244, 246, 325) and--an honest touch in one working at second hand--the frequent omission of the author's (and translator's) statements of what he has written or is about to write. (The most outstanding examples are the Preface and Postscript, but see also the notes on pp. 196, 205, 211, 259, 309, 344).

1 See Introduction p.19 n.1.

The Vatican text of the De ornatu, then, is not a sketch, nor is it a collection of suspect passages, for the whole work is there, in essence; it seems most likely to be a reduced version made for an individual's private spiritual reading. We have seen that most of the other works in the two volumes which make up MS Vat. Lat. 1041 reflect the same interest. The nature and number of marginal notes, too, indicate that the mystical texts were used privately for devout purposes.¹ On the evidence of two marginal notes, Miss Guarnieri claims that the Vatican version of the De ornatu was made, at least in part,² by Pierre d'Ailly for his private use, and this claim we will now consider.³

1 See Miss Guarnieri's article pp. 350-354.

2 At times, Miss Guarnieri, claims that the whole of the De ornatu, indeed the whole codex, is the work of Pierre d'Ailly himself. Gilbert Ouy attacks this extravagant claim in his introduction to "Le recueil epistolaire autographe de Pierre d'Ailly et les notes d'Italie de Jean de Montreuil," Umbrae Codicum Occidentalium, IX, 1966. Ouy himself, (p.Viii n.9) seems to me to oversimplify the paleographical complexities of MS Vat. Lat. 1041 and I consider Miss Guarnieri's more modest claims worthy of separate and detailed examination.

3 Pierre d'Ailly may well have had a special interest in Ruysbroek's works, for Groenendael was in his own diocese of Cambrai. In 1410, d'Ailly chose Henry Selle, the fourth Provost of Groenendael, as an inquisitor against the remnants of Bloemardinism. See Paul Fredericq, Corpus documentorum Inquisitionis haereticae pravitatis Neerlandicae, p. 267.

The notes in question are found at the beginning and end of the De ornatu and read:

Extracta de libro Jo. climaci abbatis montis synay quem misit ad Jo. abbatem et ducem monachorum raychii [Raithu]. Dividitur vero capitulis xxx gradibus scale sacribus (1) qui ab humilioribus ad celciora scandentes sursum ducunt propter quod et liber scala vocatur. Cuius quidem initium abdicatio et abrenunciatio terrenorum finis vero deus [?] caritatis. (f.222r)

Hec pauca ex libro sancti Jo. climaci de cuius mirabili sapientia a danielle monacho dictum est quod universaliter sapientie liberalium experientiam (MS. experientia) habens discipulabatur (MS. discipulabantur) sub ydiota rusticitate celesti quod est valde gloriosum mirabile et raro contingens igitur ut hoc contingat michi p. episcopo indigno extraxi et scripsi orate pro me vos qui ea legeritis. Amen. (f.263v)

To begin with the identity of the episcopus indignus, Miss Guarnieri lists much evidence which connects the two volumes which constitute MS Vat. Lat. 1041 with Pierre d'Ailly and his immediate circle, and he remains the likeliest candidate. Given his dates and interests, this should not surprise us. It is a little surprising, though, that the notes, the second one in the first person, are not in d'Ailly's hand.

D'Ailly's hand is not constant in known autographs,² but a study of the vagaries--with special concentration on examples roughly contemporary with our manuscript--reveals significant differences from the hand of the notes, notably in the formation of g and the per abbreviation. The bad grammar, or bad penmanship, of the second note, is also untypical of d'Ailly himself. D'Ailly's hand is closer to that of the main scribe of the De ornatu, though by no means identical.

1 Miss Guarnieri, perhaps following Mons. Pelzer, records similibus; a reading which is, paleographically, hard to justify.

2 The "Receuil" mentioned at p.70 n. 2 reproduces d'Ailly autographs in great variety and clarity.

The hand of the notes, Miss Guarnieri correctly observes, is also responsible for several corrections at the end of the De ornatu, the whole of Imago mundi and several pages of other texts, notably ff.249^V-250^V of the De ornatu; but in both the style of abbreviation and a predeliction for set this scribe shows himself no less a speaker of a Germanic tongue than the principal scribe of the De ornatu and at least one other annotator.¹

D'Ailly himself may have composed the notes which appear on f.222^F and f.263^V but he did not write them there; and whoever did write them there seems to have put them in the wrong place. Miss Guarnieri goes to great lengths in an attempt to show that the notes are both from d'Ailly's own pen and relevant to the text which they frame. They do constitute the biggest "surprise" of all in a manuscript full of surprises, but I find it easier to believe that they were copied in their present location, erroneously, by someone other than Pierre d'Ailly than that they were intentionally written at the beginning and end of the

1 Ouy considers MS Vat. Lat. 1041 the work of three scribes, none of whom was French-speaking, all likely to have been Flemish. The scribe responsible for the notes we are considering, according to Ouy, who seems to confuse him with the main scribe of the De ornatu, uses a Germanic style of abbreviation. On ff. 249^V-250^V, the only part of the De ornatu text for which I hold him responsible, he uses set for sed. The principal scribe of the De ornatu also has several set forms and even, on one occasion, writes so for ideo (f.240^V; 257.14). Miss Guarnieri detected (p.351) non-French elements in a note of another annotator whom she thought might be Italian or possibly Flemish.

De ornatu to indicate, discreetly and indirectly, to Jean Gerson that Pierre d'Ailly, Gerson's predecessor as Chancellor of the University of Paris, was sympathetic towards the sort of mysticism that reveres ydiota rusticitas.¹

If the purpose of the notes is to veil John Ruysbroek with the name of John Climacus, or merely to associate the former with the latter, why the accurate description of the Scala Paradisi? The treatment of the subject matter in the work of which the Vatican text purports to be extracts, as described in the first note, has some affinity with the structure of the De ornatu--and countless other mystical works--though Cuius quidem initium abdicatio et abrenunciatio terrenorum is none too accurate; but the division of material, the thirty steps, in no way corresponds to the sections of the De ornatu. The notes, I believe, were composed for extracts made by d'Ailly or another from John Climacus's Scala Paradisi² and incorrectly inserted, at some stage, to frame the De ornatu in the Vatican text, in a hand other than d'Ailly's. The tradition of Ruysbroek's "theological illiteracy" and the progression of material from lower to higher in the De ornatu may, in some way, underlie the misplacing of the notes, but misplaced they were.

1 On p.356 of her article, Miss Guarnieri writes:

Il futuro cardinale, già vescovo esperto e teologo consumato, anzi ex-cancelliere di Parigi e guardiano ufficiale dell'ortodossia, se, parlando sotto il nome di Climaco, di Ruusbroec, gli attribuisce una "ydiota rusticitas", non tanto allude al titolo d'un modesto scrittore mistico antecedente, chiamato l'Idiota, quanto ha l'aria di mettere il dito sulla piaga, e avvertire l'amico e successore Gerson, che di quella rusticità idiota egli, per esempio, Pietro d'Ailly, si recava a fortuna e a gloria di essere "famulus", magari ritrascrivendo di proprio pugno le pagine, non certo rivelate nemmeno per lui, ma nemmeno ambigue ed equivoche come voleva Gerson.

2 On the likelihood of d'Ailly's having a text or translation of John Climacus's Scala Paradisi see Miss Guarnieri's article p.355 n.54 and A. Combes, "Etudes gersonnennes, I: L'authenticité gersonnienne de l'Annotatio doctorum aliquorum qui de contemplatione locuti sunt," Archives d'histoire doctrinale et littéraire du Moyen Age, 1939, p.345 n.3.

W Worcester, Cathedral Chapter Library F.80

The manuscript is described in the Catalogue of Manuscripts preserved in the Chapter Library of Worcester Cathedral.¹ It is fifteenth century work but has been rebound in more recent times in brown leather. I would judge it to be of English provenance. A note on f.325^b records: Liber ecclesie cathedralis beate marie Wygornie in quo continentur opuscula subscripta.

A list of titles follows and the partly erased name: Thomas blockley.

At some stage, a gathering was misplaced so that part of the Epistole Mason (6 below) interrupts the De ornatu. Folia 97-108 should follow folio 120.

The codex contains:

- 1 Gesta Romanorum. (2)
- 2 Liber Senece de remediis fortuitorum ad Gallionem.
- 3 Metaphora creaturarum.
- 4 Tractatus de nuptiis spiritualibus.
- 5 Tractatus qui vocatur Parvum Bonum Bonaventure.
- 6 Epistole Mason. (3)
- 7 Liber Declamationum Senece. (4)
- 8 Speculum peccatorum. (Pseudo-Augustine)
- 9 Quedam distinctiones. (A dictionary)
- 10 An untitled theological dictionary.

1 Compiled by the Rev. John Kestell Floyer, M.A., F.S.A., edited and revised throughout by Sidney Graves Hamilton, M.A. (Oxford, 1906), pp.39-41.

2 The Catalogue says of this work "an entirely different collection from that of the printed 'Gesta,' and it is probably the 'Anglo-Latin' collection which has been attributed to John Bromyard (temp. Ric. II)."

3 The subject of the letters, according to the Catalogue, appears to be the encroachments on the rights of the monastery of St. Augustine of Canterbury by the archbishop.

4 Described in the Catalogue as "an extremely meagre abstract of the elder Seneca's 'Controversiae,' books i - vii only."

The hand of the manuscript is the same throughout except for the note, list and name on f.325^b. The corrections in the De ornatu are in the hand of the scribe himself or a contemporary, though in lighter ink. Initials are worked in red and blue.¹

Although the Catalogue correctly records that the Tractatus de nuptiis spiritualibus is a Latin translation of Ruysbroek's "Flemish", the work is described, on the authority of Surius, as unauthorized and inaccurate, and the introductory letter as a "mere forgery."

This is the only known manuscript of Jordaens's De ornatu spiritualium nuptiarum still in England.²

1 On the quality of the text, see p.97 and following.

2 On the knowledge of Ruysbroek's works in England, see p.15 n.1.

1512. De ornatu spiritualium nuptiarum, edited by Jacques Lefèvre d'Étaples and printed by Henri Estienne, Paris, 3 August 1512.

Study of this edition can be divided into three principal areas: the printer, the editor and the editorial introduction.

The book itself is quite clear on the first: the title page reads:

Deuoti et venerabilis patris Ioannis Rusberi presbyteri canonici obseruantiaē beati Augustini de ornatu spiritualium nuptiarum libri tres.
 Primus de ornatu vitæ moralis et actiuæ.
 Secundus de ornatu vitæ spiritualis et affectiuæ.
 Tertius de ornatu vitæ superessentialis et contemplatiuæ.
 Venale habetur in officina Henrici Stephani calchographi e regione Scholæ Decretorum.

The explicit reads:

LIBRI Deuoti & venerabilis patris Ioannis Rusberi presbyteri canonici obseruantie beati Augustini de ornatu spiritualium nuptiarum Parrhisijs Impressi per Henricum Stephanum calchographum e regione Scholæ Decretorum: Anno Salutis 1512 tertia die Augusti Finis.. Deo gratias. AMEN.

These details of title, author and printer are recorded--with varying degrees of accuracy--by several early bibliographers, and their works have been investigated with characteristic thoroughness by Combes.¹

A second edition of the De ornatu, mentioned by Fabricius in his Bibliotheca latina mediæ et infimæ ætatis Vol. IV (Hamburg, 1735) as issuing, some years after 1512, from the presses of Simon Colineus, Henri Estienne's successor, appears to owe its existence to Fabricius's misunderstanding of Simler's reference to the first edition.²

1. Essai, t.1 pp. 114-115.

2. See Combes, Essai, t.1 p.114 n.1 and Ampe Ruusbroec, pp. 384-386.

Although several seventeenth and eighteenth century scholars knew the title, original author, and printer of the 1512 edition, none seems informed about the editor; and some later scholars, including Renouard himself,¹ seem equally ignorant. The first reference to Jacques Lefèvre d'Étaples as editor of the De ornatu recorded by Combes is in A. Auger's Étude sur les Mystiques des Pays-Bas au Moyen Âge (1892).² In fact von Arnswaldt had already named the editor in 1848.³ The identification is not hard to make, for the introductory letter to the edition begins: IACOBVS FABER REMVNDVS SVC. S[ALVTEM].⁴

1 Of Jacques Lefèvre, Renouard records:

Un des savants de son temps qui eut avec lui [Henri Estienne] le plus de rapports littéraires et typographiques, fut Jacques le Febvre d'Étaples, dont le nom latin (Jacobus Faber Stapulensis), figure sur tant de volumes de ces quinze à vingt années. Annales de l'imprimerie des Estienne... t.2 p.280

2 See Combes, Essai, t.1 p.116.

3 Vier Schrifften, p.315.

4 I have not been able to identify Remundus. The final salutation of Lefèvre's letter--Vale pietate proficiens--and the special mention made of Celestines and Carthusians at the beginning of the letter has suggested to some that its recipient may have been a novice in one of those orders. Renaudet (Préréforme et humanisme à Paris, p.621 n.4), perhaps through carelessness, mentions only the Carthusians; an oversight which Rice, in recording Renaudet's suggestion, seems to have missed. See The Prefatory Epistles of Jacques Lefèvre d'Étaples, p.276. Dr. Ampe (Ruusbroec p.383) justifiably observes that the evidence that the introductory letter is addressed to a religious is not compelling and that the recipient may in fact be Lefèvre's devout lay friend Raymond Boucher.

Lefèvre's involvement in books printed, sometimes more than once, by Henri Estienne between 1502 and 1520 extends to over twenty distinct works. His main activity was preparing prefaces to and commentaries on works by Aristotle, but he also prepared an edition of five Latin versions of the Psalter and his own controversial exegetical work De Maria Magdalena. His interest in mystical theology, as reflected in the works printed by Henri Estienne, is confined to six works: a translation of four tracts by John Damascene (1507),¹ an edition of works by Richard of Saint-Victor (1510),² the De ornatu (1512), an edition of several mystical texts, including works by Hildegarde, Elizabeth of Schonau and Mechtilde of Hackeborn (1513),³ scholia on Dionysian texts,⁴ and

1 Theologia (Joannis) Damasceni, sive Tractatus quatuor, scil. de orthodoxa fide seu ineffabili divinitate: de creaturarum genesi ordine Mosis: de iis quae ab incarnatione usque ad resurrectionem: de iis quae post resurrectionem, usque ad universalem resurrectionem. Latine, interprete Jacobo Fabro Stapulensi. Renouard, Annales, t.1 p.4.

2 Egregii Patris et clari Theologi Richardi quondam devoti coenobitae sancti Victoris juxta muros Parisienses de superdivina Trinitate Theologicum opus Hexade librorum distinctum, et capitum xv. Decadibus. Adjunctus est Commentarius. Renouard, Annales, t.1 p.7, records the editor's signature as Jac. Faber Stapulensis.

3 Liber trium virorum & trium spiritualium virginum. Hermae Pastor. lib.1. Uguetini Monachi Visio, lib.1. F. Roberti Sermonum & Visionum, lib.111. Hildegardis Scivias Visionum, lib.11. Elisabethae viriginis coenobitae Sconaugiensis Sermonum & Visionum ad fratrem suum Egbertum (Abbatem Sancti Florini) lib.vi. Mechtildis virginis libri v, studiorum piorum: editore J. Fabro Stapulensi. Renouard, Annales, t.1 p.14. Rice (Prefatory Epistles, p.308) identifies these works as "the Shepherd of Hermas, the Visio Wetini, two works by Robert of Uzes, Hildegard of Bingen's Scivias, selections from Elizabeth of Schonau, and the Liber specialis gratiae of Mechtilde of Hackeborn."

4 Theologia vivificans, cibus solidus, D. Dionysii Areopagitae Coelestis Hierarchia, Ecclesiastica Hierarchia, Divina nomina, mystica Theologia, undecim Epistolae, (interprete Ambrosio Monacho Camaldulensi, cum scholiis Fabri, et Clichtovei ad litteram commentario;) Ignatii undecim Epistolae; Polycarpi Epistola una; latine. Renouard, Annales. t.1 p.16.

an edition of works by Raymond Jourdain (1519).¹

Lefèvre's edition of the De ornatu in 1512 does not witness to a new-found or fleeting interest in contemplative works but appears in the middle years of his literary activity in that field. Indeed, Lefèvre begins his letter to Remundus by praising the contemplative life and singling out the Celestines and Carthusians for their dedication to it. He mentions specific houses of these orders as sources of books by contemplatives--libros contemplatiuorum virorum--and continues:

Huiusmodi tamen librorum plerosque Celestini, Medontenses, Senonenses, Marcusienses, Parisienses & Cartusij Odomarenses, Montis dei, Burgofontis & Pariseæ solitudinis vallis viridis frequenter nobis communicauerunt atque in dies cum res exproscit communicat quam humanissime.

Raymund obtained a copy of the De ornatu, perhaps, from one of the above sources, but had qualms of conscience in reading it on account of Gerson's criticism. Either through Raymund or independently, Jacques Lefèvre had also got hold of the text and attempts, in his introductory letter, to allay Raymund's fears--and those of all potential readers:

inter quos (f.A ij^r) tibi communicatum auide legisti de ornatu spiritualium nuptiarum quem Ioannes Rusber deuotus & religiosus pater canonicè obseruationis beati Augustini olim circa tempora Bonifacij noni composuit. Id tamen inter legendum te turbabat quod Gerso vir deuotus & autoritate graui sub saeculari habitu mentem religiosam gerens illius operis authorem parum iudicet literatum quem & in aliquibus coarguit tanquam errantem. Id te parum mouere debuit.

The arguments put forward by Jacques Lefèvre in defence of the De ornatu against Gerson's attack display

1 Contemplationes Idiotae de amore divino, de virgine Maria, de vera animi patientia, de continuo Conflictu carnis & animae, de innocentia perdita, de morte. Editae a J. Fabro.
Renouard, Annales, t.1 p.22.

more common sense and humanist literary taste than factual knowledge of the origin of the text he edits and the controversy to which that text gave rise. He points out that Gerson's was a lone voice and that, though a devout and learned cleric, he was not of the cloister:

Nam solus vnus est qui culpat & turba multa sanctorum virorum defendit. Que res si inculpate vite viri Ioannis Quempisij (1) deuota opuscula legis te minime latere poterit. Gerso plurimorum iudicio & deuotus & multe secularis literature fuit & iste item deuotus & multe spiritualis literature & vterque bonus & colendus, hic in claustro ille in seculo.

Lefèvre, reading between the lines--most probably, as we shall see, of Trithemius --misrepresents Gerson's position in regard to Ruysbroek's lack of learning. In fact Gerson refused to believe that such a polished work as the De ornatu, which he took for the original composition, came from the pen of one whom tradition claimed as an inspired "idiot".² Lefèvre, however, seems to think that Gerson concluded that Ruysbroek was but little learned from the very fact that he first wrote the text in the vernacular. This, he says, is no argument at all, and he goes on to reveal his own evaluation of the exigencies of composition in any tongue and to speak of the excellences of the De ornatu:

At vero quod hic liber primum patrio sermone & vernacula lingua editus sit id argumento sufficienti non est authorem paucarum fuisse literarum. Nam & literatissimus quisque vernaculos edere potest libros longe forsitan melius quam illiteratus. Et grammatici qui hunc legunt iudicabunt authorem pro illa tempestate apprime elegantem, Rhetores copiosum, Philosophi secreta nature callentem, Astrologi cognitorem temporum, Medici morborum ac sanitatum, Theologi rerum diuinarum.

1 On Ioannes Quempisius, see p.85.

2 Ceterum stilus ipse libri non sordidus est nec abjectus. Certe tamen induci nequeo credere librum ipsum fuisse conflatum per os idiotae, quasi per miraculum. Stilus enim ipse magis sapit et redolet humanam eloquentiam quam diuinam: nam et poetarum verba, ut Terentii et Boetii, et philosophorum sententiae, et orationis cursus ostendunt palam illic studiosam industriam, et diligentiae laborem diuturnum praecisississe. Combes' edition of the Epistola I ad Bartholomaeum, Essai, t.I, p.617.

But Lefèvre could scarcely leave matters there. If the De ornatu is so clearly the work of a learned man, why did not the text itself disabuse Gerson? The answer is provided from the editor's own experience: Gerson saw a corrupt text, as he himself had once done!

Arbit(r)or igitur Gersoni probo quidem viro id accidisse quod in corruptum codicem inciderit. Quod & alias michi accidit. Vbi autem incidi in verum & emendatum quem iudicaueram illiteratum mutata sententia cepi admirari. Simili igitur ratione eum allucinatum puto. (1)

1 Like von Arnswaldt (Vier Schriften, p.317) and Combes (Essai, t.1 p.118 n.2), I understand Lefèvre to be speaking of a poor manuscript being the cause of Gerson's misjudgement of Ruysbroek. The words corruptum codicem and verum volumen (see p.83) seem most naturally to refer to a physical object, whereas Surius's lasciuia...versionem (p.125) and Gerard of Hamont's versionem sive interpretationem (p.128) suggest the more abstract qualities of a translation. Auger (Etudes sur les Mystiques des Pays-Bas au Moyen Age, p.255) does not distinguish Lefèvre's position from that of Surius or, indeed, Pomerius, and Dr. Ampe (Ruusbroec, pp. 378-380) also takes the corruptus codex as referring to a distinct translation of the Brulocht. That this was indeed so would be more certain if we could be sure that Lefèvre was here following Trithemius, who describes Ruysbroek as vir devotus sed parum literatus (see p.84) whose work was translated by another. Lefèvre, however, is eclectic--or forgetful--in his use of Trithemius's information (see p.85) and, indeed, insists that the text he edits is not the work of an illiteratus even though it was first written in the vernacular (p.80). To my mind, Lefèvre is here establishing Ruysbroek as the author--as the preface to the translation implies--and ascribing Gerson's misjudgement of Ruysbroek to a bad manuscript of the De ornatu.

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It is certainly not impossible that the corrupt text seen by Jacques Lefèvre was a copy of the Groote translation at the Cologne house of the Brethren of the Common Life; but Combes' suggestion¹ gives too little credit to Lefèvre. As a humanist, he may have disliked the Latin style of the De ornatu spiritualis desponsationis, but, as a scholar, he could scarcely fail to recognize it as a not untypical literal translation of a vernacular work. It may be that Lefèvre's memory is more at fault than his literary judgment, for, if we assume that he did not begin work on his edition of the De ornatu till some months before August 1512, it would have been two years since he had been at Cologne and seen the Groote translation.²

Such is Jacques Lefèvre d'Étaples' defence of the text he edits. It amounts to little more than an encomium of its style and endorsement of its learning. Nothing is said on the specific theological criticisms made by Chancellor Gerson. One can hardly regard them as being outside Lefèvre's usual interests; a more likely explanation is that they were at the time unknown to him.

We have seen that he misrepresents Gerson's position on Ruysbroek's "illiteracy" and remains under the impression that, although originally a vernacular work, the De ornatu he edits comes directly from the pen of Ruysbroek. Familiarity with the Epistola I ad Bartholomaeum would have taught

1 Combes, Essai, t.I p.118 n.2.

2 On the date of the visit, see A. Renaudet, Préréforme et Humanisme à Paris, p.600.

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him Gerson's real position on Ruysbroek's state of learning;¹ acquaintance with John Schoonhoven's Epistola responsalis would have informed him that the De ornatu was the work, not of Ruysbroek, but of a confrère.²

Jacques Lefèvre, then, does not appear to know the Gerson controversy directly. It may have been--even a hundred years after the event--part of his general knowledge, but there is also a written source which he probably used and which he himself mentions at the end of his letter. There he speaks of how Trithemius inherits Gerson's misunderstanding of Ruysbroek's work:

Et postea per eius scripta Tritemium vt qui similia scripserit ex auditis. Neque enim hic neque ille [Gerson] tam iniquo erant ingenio tam maligno iudicio vt (si verum volumen vidissent) id vnquam viro quod pauce fuisset literature impinxissent. Lege ergo securus quae & ipse Gerso securus legisset & etiam delectabiliter. Vale pietate proficiens. Parisijs. Nonis Sextilibus.

John Trithemius's De scriptoribus ecclesiasticis was published at Basel in 1494, in Mainz in 1497 and, in complete form, in Paris in 1512.³ The entry on Ruysbroek reads:

1 See Introduction pp. 19-20.

2 See Introduction pp. 18-19.

3 The edition bears the arms of John Petit and comes from the presses of Bartholdus Rembolt, as the title page shows:

Uenundatur Parrhisijs A magistro Bartholdo Rembolt (vbi impressus est.) Et a Joanne paruo in vico sancti Jacobi sub sole et lilio aureis: quorum expensis impressus est.

It is dated 16 October 1512. The explicit reads:

Finis libri de Scriptoribus ecclesiasticis Disertissimi patris domini Iohannis de Trittenham abbas Spanhemensis cum multis additionibus illustrium virorum impressi Parisiis. Anno domini. M.DXII. Die vero. xvi. mensis Octobris.

Iohannes Russbrock: prior canonicorum regularium Viridis vallis in brabancia: cameracensis diocesis: natione teutonius: vir (vt ferunt) devotus: sed parum literatus Scripsit patrio sermone ad aedificationem simplicium quaedam opuscula: quae per alium post eius [mortem] (1) in latinum conversa: in certis optima: in quibusdam vero a doctoribus feruntur esse erronea. Et de his Iohannes de Gerson cancellarius Parisiensis avisamenta composuit. E quibus ista feruntur

De ornatu nuptiarum spiritualium	li[bri] iii
	Ecce sponsus venit ex.
De profectu religiosorum	li[ber] i
Epistolas exhortatorias	li[ber] i
Et quaedam alia	

Claruit temporibus vuencislai imperat(o)ris & bonifacii papae noni. Anno domini. M.CCC.XC

The phrases I have underlined, parum literatus and patrio sermone, reappear in Lefèvre's letter² as does the misinformation that Ruysbroek wrote about the time of Boniface IX.³ It is likely, then, that the De scriptoribus ecclesiasticis is a direct source of Lefèvre's knowledge of the mystic whose work he edits; the reference to Trithemius by Lefèvre himself suggests that we have here no mere coincidence of sources, although it remains possible that both Trithemius and Lefèvre were independently indebted to a third writer whose information and phrasing they both repeat.

1 Lacking in the 1512 edition, the word mortem appears in Fabricius's annotated edition in his Bibliotheca ecclesiastica (Hamburg, 1718). See Combes, Essai, t.I p.143.

Combes (loc. cit.) states that Trithemius à la fin du XV^e siècle identified Ruysbroek's translator as Gerardus Magnus. This is not so, for the identification is made by Fabricius himself in a footnote; he also names Surius as a translator of Ruysbroek's works.

2 See p. 79 and p. 80.

3 See p. 79.

It is clear, however, that Trithemius, or Trithemius's precursor, is not the only source of Lefèvre's information on Ruysbroek. According to the De scriptoribus ecclesiasticis, there were several learned men who considered the works of Ruysbroek erroneous in part--in quibusdam vero a doctoribus feruntur erronea. But, for Lefèvre, Gerson stood alone as critic--Nam solus vnus est qui culpatur & turba multa sanctorum virorum defendit.¹ Does the information come from the "devout works" of John Kempis which Lefèvre immediately mentions?

No works by John Kempis have come down to us, and it is probable that Renaudet is correct in believing that Lefèvre, when writing the introductory letter to the De ornatu, confused him with his better known brother, Thomas.²

But even Thomas à Kempis tells us nothing of the Gerson controversy. His works, as we know them, contain nothing more on Ruysbroek than a description of Gerard Groote's visit to the holy prior of Groenendael in chapters X and XV of his Vita Gerardi Magni, and praise of his doctrine in the Chronica Montis Sanctae Agnetis.³ Perhaps Lefèvre's memory is defective on this point too and he is repeating not what he had read about Gerson and Ruysbroek but what he had heard among the Brethren of the Common Life at Cologne in 1510. Had they forgotten that Gerard Groote himself was not always uncritical of the writings of John Ruysbroek and knew of several other critics?⁴

1 Rice (Prefatory Epistles, p.280) points out that Lefèvre's statement is echoed in Gerard of Hamont's prefatory letter to Surius's translation of Ruysbroek's works: *Alter eum ab uno dumtaxat Gersone culpari, sed a turba multa sanctorum virorum defendi testatur.* See p. 128.

2 Préréforme, p.600 n.5.

3 Fohl's edition of Thomas à Kempis's Opera, Vol. VII p.52, p.78 and p.480.

4 See pp. 112-113.

Even if Lefèvre heard nothing of the specific details of the Gerson controversy among the Brethren at Collogne, and read nothing of them in the works of Thomas à Kempis, he seems at least to have gathered favorable impressions of Ruysbroek and the religious movement with which he had been so closely connected, and to be prepared to vindicate the De ornatu partly on the strength of those impressions.

Another difference between Lefèvre and Trithemius is on the Latin translations of Ruysbroek's works. Trithemius speaks of such translations as the work of someone other than Ruysbroek, produced after Ruysbroek's death. For Jacques Lefèvre, the De ornatu at least is not to be counted among them. Nothing invites us to suppose that he was less than fully convinced that the Preface to the De ornatu could be taken in a straightforward way as the introduction to Ruysbroek's own translation of one of his vernacular works. We need look for no other source of Lefèvre's conviction on this point.

The particular form of Ruysbroek's name used by Lefèvre--Rusber--is certainly not taken from Trithemius, and unlikely to have been used among the Cologne Brethren of the Common Life. Perhaps Lefèvre found it in the manuscript he edited.¹ If so, we have further evidence that he did not use MS P, where the author's name appears as ruysbroech.²

1 Fr. Edmund Colledge notes in "The Treatise of Perfection of the Sons of God", English Studies, 33 (1952), p.60, that the identical form is used in the Syon catalogues. See Miss Mary Bateson's edition, The Catalogue of the Library of Syon Monastery (Cambridge, 1898). The form could easily arise from misunderstanding the common abbreviation Rusbr. See Ampe, Ruusbroec, p.376 n.2.

2 On the quality of the text, see p.92 and following.

B THE MANUSCRIPT GROUPS

In determining the relationships and evaluating the reliability of the manuscripts of the De ornatu, we can add to the criteria of acceptable Latin and good sense that of faithfulness to the Netherlandic original; for, although the actual manuscript or manuscripts followed by Jordaens appear to have differed from the "great Groenedael collection",¹ those differences are not great, and the Ruusbroec-Genootschap edition of the text, supplemented by the other Germanic and Latin versions described in the chapter Remote Sources of the Edition,² provides an excellent record of the text of the Brulocht of which the De ornatu is a translation. Jordaens's many stylistic alterations do not entirely mask his source, and where a manuscript or group of manuscripts offers readings more consonant with the Netherlandic text than the readings of another manuscript or manuscript group, we have some grounds for preferring the first readings.

We must, however, take the enquiry further, for Jordaens's translation of the Brulocht is the product of a creative not a pedestrian mind--a mind whose creativity is controlled not only by intelligence and taste but also, in all probability, by the constant advice of Ruysbroek himself. In the following discussion, therefore, only those variants which can be safely judged as unintentional departures from the sense of the original are presented as evidence of manuscript relationship and reliability.

Similarly, care has been taken to avoid citing as evidence of manuscript affiliation readings, including omissions, which could easily have arisen independently

1 See p.6.

2 See pp. 102-136.

in several manuscripts. For example, no deductions about manuscript relationships are made from the fact that B², 1512, Bo and P read celorum for colorum at 331 n.13, or from B² and W reading precioso for specioso at 294 n.4, particularly when one considers the possibility of B² having been copied from dictation.¹ Eye-slips have not been admitted as evidence of common descent, nor have readings possibly resulting from intelligent, or not so intelligent, emendation.

The principal relationships between manuscripts were determined by a close analysis of all the variant readings in Book One. The notes to Book Two and Book Three were then sifted, but this resulted in no modifications to the pattern already established. Consequently, evidence for the relationships described below comes mainly from Book One but is constantly supported by reference to evidence from the rest of the work.

The description of the textual characteristics of individual manuscripts, on the other hand, concentrates less on Book One, the relevant variants of the entire text having been equally investigated.

1 See pp. 40-42.

Group B¹, B², D, V, W

This family contains the best manuscripts of the De ornatu, B¹ and B². They appear to have been carefully copied from good exemplars, contain good Latin, good sense and, above all, are extremely faithful to the Netherlandic Brulocht.

D and W show some deterioration in all these qualities, and V is an extensively edited member of this family.

Although a very reliable group of manuscripts, this family is still some distance from the author's autograph, for, occasionally, better readings are obtained from the inferior Bo, M, S¹, S², U group. The most noteworthy example is at 200n.10, where all but Bo and its relatives offer defective readings. Bo, M, S¹, S², U alone read interiorum at 215n.8, and whether the result of preservation or intelligent restitution, the reading is confirmed by the Netherlandic van binnen.

Usually, however, it is to members of the B¹, B², D, V, W family that we must look for the best text when manuscripts differ in what they record or omit and, above all, we must look to B².

B²

B² alone records deuotione florifera (228n.3), corresponding to RG: met begheerlijcker devocien; all other manuscripts omit the phrase. At 249n.1, B² has diuine unitatis, corresponding to RG: die hoghe ghebruke-lijcke eenicheit; all other manuscripts, except V which here omits a section of text, read divinitatis, the result of one, or several independent, scribal errors. In another passage, also omitted by V, B² correctly records fidelitate (269n.8), where other manuscripts read bonitate; RG reads trouwen.

The preferred readings of B² are frequently supported by other members of the family but seldom improved from the same source. V, in spite of its edited state, shares many good readings with B² not found elsewhere.¹ B¹ sometimes supports B² and the Vatican text² and sometimes alone supports B² where the text in V is not extant.³ Less frequently, D and W, singly or together, help to confirm the readings of B², sometimes when V, or another manuscript of the family, omits part of the text.⁴

Examples of members of the family other than B² supplying better readings are rare, but, at 232n.10, B¹ and V alone record devotione totaque, echoing RG: met innigher devocien.

Excellent though it be, B² has occasionally to be emended from other manuscripts. For example, it alone reads deiurandi for demonstrand (148n.4), inebriabitur for potabitur (155n.9), crucifixionibus for cricifixoribus (161n.4), and the omission of obediens (169n.5) is shared only by D.

Other characteristics of B² are discussed in the description of manuscripts pp. 36-43.

B¹

MS B¹ is almost as free from error as B² but does have several peculiar and unacceptable readings⁵ and several substantial omissions,⁶ some of which result from eye-slips.⁷

1 e.g. 311 n.9; 317 n.7; 328 n.5; 329 n.2:

2 e.g. 163 n.8; 267 n.10; 274 n.11; 284 n.7; 321 n.3; 329 n.6; 338 n.12; 381 n.7; 383 n.6.

3 e.g. 169 n.1; 183 n.1.

4 e.g. 175 n.3; 181 n.4; 190 n.6; 212 n.4.

5 e.g. 145 n.1; 155 n.4; 183 n.4; 199 n.2.

6 e.g. 153 n.6; 159 n.3.

7 e.g. 151 n.1; 314 n.11; 381 n. 20.

D

D, like B¹ and B², has several textual oddities¹ but, unlike the Brussels manuscripts, a very large number of omissions, mostly the result of eye-slips.²

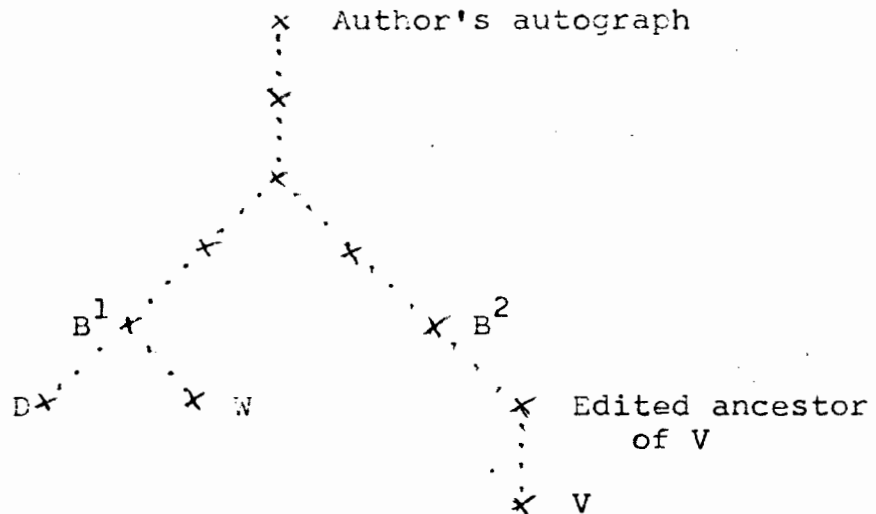
W

W, like D, is characterized by several idiosyncratic readings³ but has fewer eye-slips.⁴

V

The textual peculiarities of V are discussed pp. 62-73.

The members of this group probably descend through two very similar manuscripts, themselves a little removed from the author's autograph. B² and the ancestor of V--itself an edited version of the De ornatu⁵--through one branch, B¹ and, more distantly, D and W, through the other. In a simplified diagram, omitting unknown intermediate manuscripts, the relationships can be represented as follows:



1 e.g. 160 n.7; 179 n.3; 189 n.3; 304 n.8.

2 e.g. 149 n.2; 161 n.1; 168 n.1; 184 n.9; 187 n.3; 192 n.4; 208 n.9; 209 n.13; 265 n.7; 274 n.2; 291 n.8; 356 n.5.

3 e.g. 164 n.2; 177 n.2; 208 n.10.

4 e.g. 202 n.2; 207 n.2; 213 n.6; 265 n.10; 273 n.14; 275 n.1; 310 n. 14; 315 n.7; 372 n.8.

5 See p.66.

Group 1512,P

It is no surprise that the edition of the De ornatu printed in Paris in 1512 and a manuscript once in the Saint-Victor de Paris library should show considerable similarity. Although, as already observed (p. 55), the manuscript source of the printed edition is far from identical with P, there are many common traits. Both 1512 and P contain many minor additions to the text; these are usually small stylistic changes, frequently inspired by piety,¹ but there are also examples of brief editorial additions.² As Jordaens's expansions of the Netherlandic text are frequent and varied, the additions found in 1512 and P, but not elsewhere, are judged to be departures from the original state of the De ornatu rather on the evidence of the other manuscripts than on the evidence of the Netherlandic Brulocht. Occasionally, indeed, readings in the other manuscripts have been preferred to the readings in 1512 and P even when the latter could be said to be closer to the Netherlandic. For example RG: vore die hogher weerdicheit Gods (123.3) is perhaps more closely rendered by in conspectu divine maiestatis (1512,P) but the reading of all the other manuscripts, in conspectu diuine magnitudinis (172n.5), may well represent a change desired by Jordaens and approved by Ruysbroek.

Justification for retaining such a reading as a footnote and not introducing it into the text is based on the overall superiority of the B¹,B²,D,V,W family whether supported by the Bo,M,S¹,S²,U group or not. For, when the Netherlandic text is used as a criterion of readings in 1512 and P, in cases where error and not just addition is suspected, those readings are usually inferior.

1 Book One, for example, yields: 145 n.15; 146 n.5; 146 n.9; 149 n.1; 160 n.12; 163 n.1; 166 n.16; 168 n.3; 173 n.4; 178 n.6; 181 n.3; 187 n.3; 199 n.4; 199 n.9; 203 n.4.

2 e.g. 154 n.1; 162 n.2.

For example, the phrase voluntatem firmissimam (188n.5) is preferable to 1512 and P's voluntatem purissimam to render starcken wille (RG. 133.21); se ab inmundis qualibuslibet actibus (188n.8) better renders hem . . . van oncuyscen werken (RG. 133.25) than se a mundi qualibuslibet actibus, which is found only in 1512 and P; similarly, in Book Three, 1512 and P's per gratiam verbi (380n.3) does not render RG: overmids die ghehort des soens (245.9), but the reading of the other manuscripts, per generationem verbi, does. In all three cases, the variants of 1512 and P are easily explained as the results of scribal error.

Sometimes the Ruusbroec-Genootschap text clearly reveals omissions in both 1512 and P. At 162n.4, 1512 and P have nothing corresponding to Hier en wille wij niet spreecken van den eersten bekeerne des menschen, noch vander eerster graciën die hem ghegheven wert doe hi hem bekeerde van zonden ten dogheden (RG. 116.10); the clause want hi es des Menschen Sone (RG. 118.31) has no equivalent in 1512 and P (166n.7); while the omission of spem et caritatem (199n.6) leaves defective Ruysbroek's enumeration of the cardinal virtues: ghelove, hope ende minne (RG. 139.15).

1512 and P share many other variants,¹ though sometimes recorded in slightly differing forms.² It must be noted, however, that the frequent changes of word-order found in both these manuscripts, but especially P, are not recorded in the apparatus when they do not affect the sense. The manuscript tradition of 1512 and P, then, is even more distinct from the traditions of the other families than the recorded variants suggest.

1 e.g. 161 n.7; 170 n.4.

2 e.g. 163 n.13; 164 n.1; 180 n.6; 195 n.11; 201 n.8.

1512

Jacques Lefèvre d'Étaples, unfortunately, gives us no details of the manuscript sources of his edition of the De ornatu; we do not know how many manuscripts he used. There is no evidence, however, that he had access to any manuscript of the text significantly closer to the other manuscript families than P itself. It is true, as we shall see, that his text records fewer pious and affective additions than P, but these may reflect a stage of the same tradition, possibly Cistercian,¹ from which P itself derives or a degree of editorial pruning undertaken by Lefèvre himself.

The editor of the De ornatu could well be responsible for another kind of change in the text not found in P or elsewhere: the alterations in astronomical nomenclature, seen in Book One, chapter vii and Book Two, chapters xi to xxiii, may well reflect Lefèvre's attempt to bring the Latin text closer to contemporary scientific and literary taste. Perhaps a similar motive inspired the substitution of Christophagus for christedulus at 293n.6.

The often repeated studiosus forms where all other manuscripts read virtuosus,² probably reflect a scribal peculiarity of the manuscripts Lefèvre followed rather than a deliberate change.

P

As indicated above, MS P records several short devotional additions not found in 1512 or elsewhere;³ it also occasionally slightly expands the text, seemingly for considerations of style rather than clarification.⁴

1 See p.54.

2 e.g. 170 n.5; 183 n.6; 191 n.10; 205 n.5; 211 n.6; 213 n.17; 310 n.9; 322 n.2.

3 e.g. 156 n.1; 164 n.9; 167 n.2; 169 n.6; 173 n.13; 174 n.4; 177 n.6; 179 n.14.

4 e.g. 146 n.13; 182 n.3; 184 n.1; 189 n.5.

In addition, several otherwise gratuitous changes in vocabulary seem to be explained merely by a desire to alter the style.¹ Sometimes these changes are quite extensive.²

MS P alone omits several sections of text; the cause, in some cases, is clearly homoeoteleuton,³ less clearly in others.⁴ With the exception of a marginal note marking the beginning of Book Three, P omits all numbers and titles of book and chapter.

The only other peculiarity of P worthy of comment here is the confused state of the text between 47^r and 54^r; the more or less uniform length of the misplaced units indicates that the confusion results from the scribe of this section of P, or an earlier scribe, having lost his way--perhaps because of a mis-binding--from page to page or column to column in his exemplar; the text in P frequently changes mid-page and mid-sentence. Although there are marginal notes indicating, somewhat indistinctly, the running order of the text, it may be a convenience to indicate the correct order below.⁵

1 e.g. 144 n.10; 148 n.3; 151 n.6.

2 e.g. 167 n.1; 169 n.2; 178 n.12; 180 n.11.

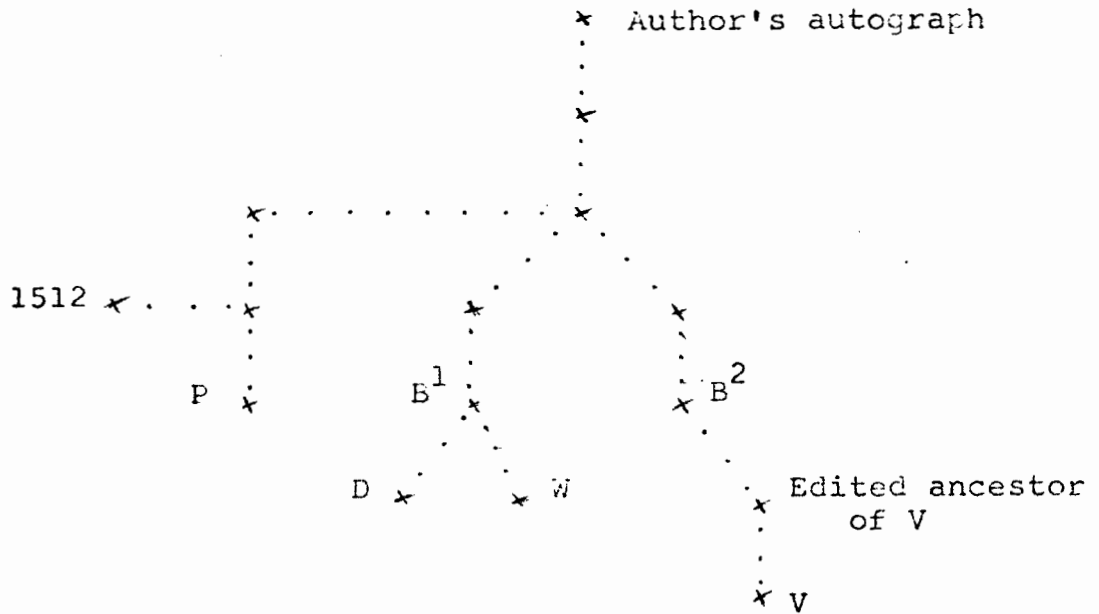
3 e.g. 198 n.1; 210 n.12; 221 n.12; 319 n.3.

4 e.g. 147 n.5; 161 n.2; 186 n.6; 186 n.9.

5 I have placed the units of text in parentheses.

(. . . 47^r) - (49^r - 49^v) - (48^v - 49^r) - (49^v - 50^v) -
 (47^r - 48^v) - (52^v - 54^r) - (50^v - 51^r) - (51^v - 52^v) -
 (51^r - 51^v) - (54^r . . .).

In many ways less removed from the better manuscripts of the De ornatu than the Bo, M, S¹, S², U group, 1512 and P form a distinct family, with 1512, unless Lefèvre's editorial activity has distorted the picture, reflecting a less developed stage of the tradition. Adding these manuscripts to the simplified diagram produces:



Group Bo,M,S¹,S²,U

Although there are several variants shared by 1512, P and the Bo,M,S¹,S²,U families, most result from eye-slips¹ or other kinds of scribal error which could easily have occurred independently.² Even the addition of sacramentorum to the phrase spiritualis suauitatis (202n.4) found in all these manuscripts, an addition lacking any justification in the corresponding Netherlandic passage, inwindighe troost ende sueticheit (RG. 141.17), could arise from a common but independent misinterpretation of the text, and gives inadequate grounds for seeing the two families as anything other than distinct traditions. Clear examples of their divergence are found at 158n.3; 166n.14; 188n.1 and 191n.3.

Errors peculiar to Bo,M,S¹,S²,U are frequent and revealed in a wide variety of ways.

The Netherlandic text shows se unisse, the reading of this family, to be inferior to the other manuscripts, which record seruisse (172n.10), for the Brulocht here reads ghedient heeft (RG. 123.7). Similarly, cantare is inferior to currere (231n.8), for the Netherlandic has lopen (RG. 158.17). The Bo,M,S¹,S²,U family reads instrumentalis for iustitialis (266n.7) and instrumentaliter for iustitialiter (267n.4) where RG reads na gherechticheit (177.20 and 178.1). At 374n.14, in oratione is further from in sire leeren (RG 240.21) than the in euuangelio of the other manuscripts.

Omissions in Bo,M,S¹,S²,U are sometimes revealed as such by the Netherlandic text. The reading corripiat et exterminet (193n.7) does not fully correspond to gheeselen

1 e.g. 270 n.5; 364 n.5; 375 n.13.

2 e.g. 177 n.1; 316 n.2; 363 n.10 379 n.2; 383 n.1.

ende castijen ende vertijen (RG. 137,18); nor does met minnen (RG. 137.6) have its equivalent at 197n.9, where the other manuscripts read per amorem.

Occasionally, the Netherlandic text does not reveal the errors in this manuscript family and we have to look to the internal evidence of the sense of the passage,¹ the grammar,² or an external source other than the Brulocht.³

The manuscripts of this family alone share what appears to be a short insertion from Groote's translation of the Brulocht at 198n.2 and, as we have seen, provide several readings superior to variants in other manuscripts.

Within the Bo, M, S¹, S², U group there are indications of subgroups. Bo and U share several variants, not all of which are likely to have arisen independently;⁴ while M, S¹, S² sometimes distinguish themselves from all other manuscripts, but not so markedly.⁵ Bo and U share several minor clarifying expansions,⁶ and part of one of these additions is found in M, S¹, S².⁷ It is possible, considering the nature of these readings and the contexts in which they arise, that they began as marginal glosses in an ancestor of this family, almost entirely disappeared in M, S¹, S², but became incorporated in the text of Bo and U.

1 e.g. 179 n.11; 189 n.2; 200 n.3.

2 e.g. 146 n.10.

3 The reading descendit (150 n.11) is preferable to ostenditur, for Jordaens alludes to James 1:17.

4 e.g. 169 n.3; 169 n.9; 210 n.5; 275 n.3; 358 n.7.

5 e.g. 241 n.15; 298 n.1.

6 e.g. 184 n.6; 189 n.5; 247 n.3.

7 236 n.10.

The two Subiaco manuscripts share several omissions and variants;¹ while M, from a daughter house of Subiaco,² occasionally shows similar errors to S², concentrated in the second half of Book Two.³

Several readings in S² which reflect a closer connection with manuscripts outside this family have been deleted, perhaps on the evidence of the other Subiaco manuscript.⁴

Bo

Bo is perhaps the worst manuscript of this group. In addition to a few eye-slips,⁵ there is a long omission at 224 n.4, a mis-arrangement of the text at 201n.8 and a light crop of nonsensical variants.⁶ At times the scribe appears to have been completely defeated by his exemplar, but sometimes his errors result from careless reading or bad guesswork. Bo has several variants which may be further examples of readings which derive from marginal glosses.⁷

M

As we have seen (p.48), the Monte Cassino manuscript is described by Caravita among those manuscripts which "offer nothing worthy of note"; the purely textual features, certainly, are not remarkable. Minor omission and a possible eye-slip⁸ apart, M offers nothing worthy of comment other than its affiliation with S² and the constantly repeated forms saguine, saguinem etc. The form may well indicate a dialectal difference but is not found in the other manuscripts of the De ornatu of certain or probable Italian provenance.

1 e.g. 173 n.5; 209 n.2; 226 n.2; 227 n.14; 240 n.10.

2 See p.49.

3 e.g. 292 n.4; 293 n.8; 295 n.8; 296 n.12; 298 n.11; 328 n.3; 356 n.8; 359 n.16.

4 e.g. 188 n.3; 189 n.4.

5 e.g. 195 n.2; 321 n.10.

6 e.g. 156 n.3; 178 n.3; 186 n.12; 203 n.5; 204 n.1; 207 n.9.

7 e.g. 144 n.2; 174 n.5; 307 n.19.

8 364 n.3.

S¹

The physical state of S¹ has been commented on elsewhere.¹ The text has no marked textual idiosyncrasies.

S²

S², on the other hand, is rather more remarkable. It has a few minor variants² and omissions³ of its own but does record readings, later cancelled, which link it to the other manuscript families.⁴ Unless they result from a collation of texts, these readings must go back to an early ancestor of this group. (See below.)

U

Although closest to Bo in text, U is more accurately written; such errors as occur are usually less serious and more excusable than those in the Bologna text.⁵ As indicated elsewhere,⁶ the text of the De ornatu in U appears to have been carefully studied.

There is insufficient evidence in the manuscripts of the Bo, M, S¹, S², U family to establish fully their inter-relationships. Bo and U clearly stand apart as deriving from a similar tradition, but M, S¹, S² present some contradictions. M is closer to S² than to S¹, but lacks the readings which connect S² to manuscripts outside its own family--a relationship which can be explained either by M descending from an ancestor, common to S², which had not yet been influenced by a text outside its own tradition, or by M being copied from S² itself, or a near relative, after the atypical readings, the result of either collation or retention, had been cancelled.

1 See p.56.

2 e.g. 157 n.1.

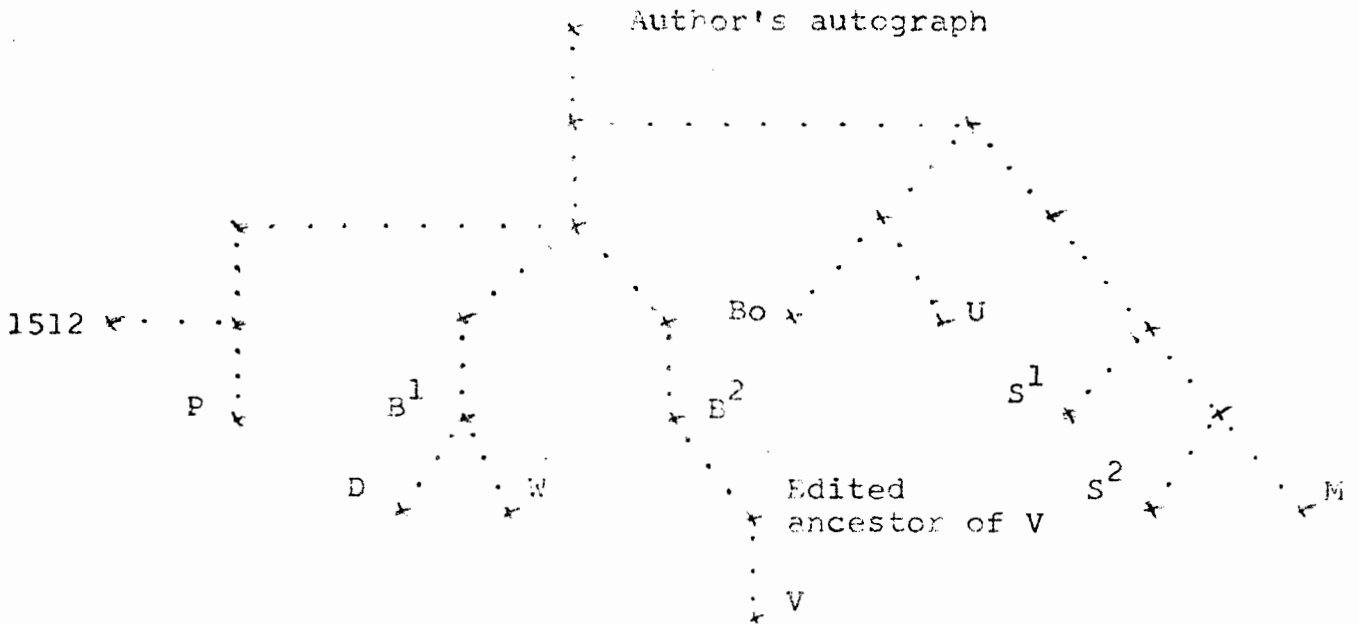
3 e.g. 168 n.2.

4 See p.99.

5 e.g. 144 n.7; 176 n.2; 183 n.3.

6 See p.60.

Our simplified diagram can now be completed:



REMOTE SOURCES

1. The Ruusbroec-Genootschap Edition of the Brulocht

The Ruusbroec-Genootschap edition of Ruysbroek's works is not a fully critical edition. It is based, in part, on the second half of what has been called an official collection (officieele verzameling) of Ruysbroek's works made in Groenendael, Ruysbroek's own house, about the time of his death, and, in part, on fifteenth century copies of the missing first half of that collection. There is an underlying assumption, on the part of the editors, that the Groenendael collection represents some kind of norm for Ruysbroek texts.¹

The edition of the Brulocht, in Vol. I of the collected Werken, is based on the two fifteenth century copies of the missing first part of the Groenendael collection, three other "first edition" manuscripts, four manuscripts of the "second edition" version, the germanic recensions and the Latin translations. Of the variants recorded in the footnotes, however, very few are from the "second edition" sources.²

This has proved but little disadvantage in editing Jordaens's translation, for his rendering is closely related to the "first edition" manuscripts, indeed, to the version preserved in the copies of the "official collection."

Sometimes, however, Jordaens does follow readings,

1 On the "official collection"--also known as the "great Groenendael collection" see p.6.

2 The question of "editions" is discussed pp.114-122.

REMOTE SOURCES

including some "second edition" readings, not found in the Ruusbroec-Genootschap edition but in the other versions of the Brulocht described in this section of the introduction.

1 On the Netherlandic edition and manuscripts, see Dr. Reypens's introduction to the Brulocht, in Jan van Ruusbroec: Werken, Vol.1, pp. XXXV-XXXVII and his article, "Uit den voorarbeid tot eene critische uitgave van Ruusbroec's 'Brulocht'" in Verslagen en Mededeelingen der koninklijke Vlaamsche Academie voor Taal- en Letterkunde, 1921.

REMOTE SOURCES

2 MS British Museum Additional 11487

The text of the Brulocht in this manuscript, designated Hh by De Vreese, ends with the statement:

Gheeynt int iaer ons heren m cccc ende xcviij op sinte
Katrinen dach. Ghescreven ende wel ghecorrigiert wt
twee oude perfecte boecken daer dat een of was ghescreven
int iaer ons heren doeman screef m ccc ende lxiii.

The text does appear to have been produced with great care, and, as far as internal evidence can show, provides a reliable text of the "second edition" version of the Brulocht.

An interesting feature is the inclusion of interlinear variants--mostly from a manuscript of the "first edition" text. According to Dr. Reypens, the source of these variants was the manuscript written in 1363¹ referred to in the above quotation, but I consider it equally possible that the manuscript of 1363 contained the "second edition" version of the Brulocht² and the other "old perfect boek" the "first edition" text. In either case, the assumption is made that the interlinear variants represent the careful corrections referred to in the quotation given above.

MS Hh contains several readings followed by Jordaens but not recorded in the footnotes of the Ruusbroec-Genootschap edition. These readings are quoted in my end-notes with an indication of comparable readings in the Germanic and Latin versions of the Brulocht.

1 Dr. Reypens incorrectly records the date as 1368 in both the sources referred to p. 103 n.1.

3. The Middle High German Recension

Several Middle High German manuscripts record the fact that Ruysbroek sent a copy of the Brulocht to the "Gottesfreunde" in the "Oberland" in 1350. From this copy a Middle High German version was made and broadcast. In 1969 Wolfgang Eichler published an admirable edition of that version based on all known manuscripts.¹

The early date of the original Netherlandic copy and its provenance make the Middle High German text which derives from it particularly important for our knowledge of the Brulocht. Eichler finds that the manuscript source of the Middle High German textual tradition must have closely resembled the Netherlandic MS Aa, an excellent "first edition" manuscript, substantially in agreement with the principal sources of the Ruusbroec-Genootschap edition.² Occasionally, however, the Middle High German text points to Netherlandic readings which differ from the Ruusbroec-Genootschap edition and find no mention in that edition's critical apparatus.

For example, the phrase dit gheestelijcke bernen (RG 221.13) appears in the Middle High German text as dis geistliche berüren (200.1936), a reading which, supported by MS Hh,³ the Middle Low German text, Groote and Surius, shows the true origin of Jordaens's rendering: Hunc autem spiritalem tactum (342.1).⁴

1 Jan van Ruusbroecs 'Brulocht' in oberdeutscher Überlieferung.

Eichler discusses the "Gottesfreunde" in question on pp. 30-32.

2 On MS Aa, see p. 117.

3 On MS Hh, see p. 124.

4 For other examples of the usefulness of the Middle High German text, see my review of Eichler's edition in Medium Aevum, XLII (1973), pp. 105-111.

4. The Middle Low German Recension

A. von Arnswaldt published a Middle Low German version of Ruysbroek's Die geestelike Brulocht, Van den blinckenden steen, Van den vier becoringhen, and Een spieghel der eeuwigher salicheit in 1848.¹ The text of the Brulocht is taken from a manuscript of 1479 written in the Cologne dialect. Von Arnswaldt had no complete Netherlandic text to guide him but only manuscript versions of Book One and extracts from Book Two.² He takes Surius as his main guide but also refers to Engelhardt's Modern German version of Book Three and the Rulmann Merswins extracts,³ an older edition of those extracts, the Ruysbroek parts of the 1521 Basel edition of Tauler's sermons⁴ and three Strasbourg Middle High German manuscripts. He was also able to consult, vicariously, parts of a Strasbourg text of Groote's translation in a manuscript which probably disappeared with the Strasbourg Middle High German manuscripts in the fire of 1870. He was able to use the 1512 edition of the De ornatu spiritualium nuptiarum only late in his studies and is content merely to add extracts from it as an appendix to his work.⁵ He recognizes that the style of translation

1 Vier Schriften von Johann Ruysbroek in niederdeutscher Sprache.

2 David's edition of Ruysbroek's works appeared between 1858 and 1868. Although von Arnswaldt had learned of the existence of a 1624 edition of the Brulocht, he was unable to procure one. Vier Schriften p. XXII. On the 1624 edition, see Ampe, Ruusbroec, pp. 473-476.

3 On the Rulmann Merswins extracts, see Eichler, Jan van Ruysbroecs 'Brulocht', pp. 37-40.

4 On the attribution to Tauler, see E. Colledge, "A Spurious Tauler Attribution" in Johannes Tauler. Ein deutscher Mystiker. Gedenkschrift zum 600. Todestag, ed. E. Filthaut O.P. Essen, 1961, pp. 341-347.

5 Von Arnswaldt speaks of a second edition of the De ornatu, on which, see p. 76.

reduces the usefulness of the text for his editorial purposes, though he comments on the authority that the rendering has by virtue of its being written by a disciple of Ruysbroek's under the direction of the master himself.¹

Von Arnswaldt's edition of the Middle Low German Brulocht has occasionally been useful in indicating variant readings in the Netherlandic manuscript or manuscripts from which the Cologne text must spring; readings which are often not recorded in the Ruusbroec-Genootschap edition, for the Middle Low German text has many features in common with the "second edition" Netherlandic manuscripts and Groote's translation.

1 Vier Schriften, p. XXII. In the appendix, von Arnswaldt again mentions the likelihood that the De ornātu--which he regards as most probably the work of William Jordaens and certainly the version of the Brulocht read by Gerson--was composed with the authority and help of Ruysbroek himself. (p.317).

5. Gerard Groote's Latin Translation

a) General

The precise date of the De ornatu spiritualis desponsationis, Gerard Groote's Latin translation of the Brulocht, is unknown. Groote himself mentions it in a letter dated shortly after Easter 1383,¹ and his Prologue to the translation makes no reference to Ruysbroek's death (1381). Neither Pomerius nor Groote's early biographers² describe him as already a translator of Ruysbroek's works when recounting his visit to Groenendael about 1378 or 1379,³ although it is made clear that the visitor had a deep knowledge of Ruysbroek's teaching.⁴ Unlike Dr. Reypens, I do not see in Groote's reported familiarity with Ruysbroek's doctrine an indication that he had already translated the Brulocht,⁵ but think it more likely that the translation was completed after the visit recorded by Pomerius but before Ruysbroek's death; this would date it about 1380.⁶

1 On the reasons for so dating the letter, see Gerardi Magni Epistolae p. XLIV. For the text of the letter, see p. 109.

2 The biographers Dier de Muiden, Thomas à Kempis and Petrus Horn all recognize Groote as a translator of the Brulocht. See Epiney-Burgard, Gérard Grote, p. 115.

3 On the date, see Epiney-Burgard, Gérard Grote, pp. 105, 106.

4 Pomerius writes: cum de dicti prioris opinione laudabili doctrinaque mirabili comperisset, nisus est eum personaliter cum magno desiderio visitare, ut vel secum oretenus conferens de suae opinionis tam longe effusa redolentia affectatam haberet experientiam. Vita pp. 288, 289.

5 OGE, XLIV (1970), p. 330.

6 Mme. Epiney-Burgard suggest that Groote may have first become acquainted with Ruysbroek's work while still at Monnikhuizen and have started there his translation of the Brulocht. His stay at Monnikhuizen probably began in 1374 or 1375. See Gérard Grote p. 52.

In his Prologue to the De ornatu spiritualis despon-
sationis Groote declares that he has kept his translation
plain, almost word for word, thus making his task simple,
but the result not unprofitable for the learned and less
learned alike:¹

Hic liber in teutonico idiomate ab inicio compositus, postea
in latinum, non interpretacione sensus ex sensu nec sentencie
ex sententia sed verbi fere ex verbo sine stili lepore trans-
latus est. Nam et hoc transferenti fuit facile et comitati
(2) seu ruditati legencium non inutile.

Fearing to add to or detract from an original which
deals with many things beyond his experience, Groote keeps
to an unornamented style which, even if it lacks the fresh-
ness of the adequate if innovative original, does have the
virtue of being in a familiar tongue:

Nec ausus fuit transferens stilo decus tribuere ne in tan-
tis rebus suam experienciam excedentibus examplari quidquam
addere vel detrudere videretur. Vnde consecutum est vt
latina translacio id sapide viriditatis quod teutonicorum
verborum auribus in hijs rebus inconsueta (3) sed apta sed

1 I give the basic text from Utr. (f.1^r), for Mai. and
Tri. are marred by omissions. Roy. has a shortened, par-
tially rephrased, version but adds a second prologue from
which I quote on p.111. Mar. lacks the prologue and begin-
ning of the text.

Mme. Epiney-Burgard (Gérard Grote, p. 116) gives the
text of the prologue from MS Brussels, Bibliothèque Royale
1486 (1610-28) with some variants from the Utrecht manus-
cript and from Auger's transcription of the Liège manuscript.

2 The scribe of Utr. clearly intended communitati, as
probably did the scribes of Mai. and Tri. Auger read
comitati, a reading possibly supported by Roy. and giving
better sense.

3 The Brussels manuscript reads mansueta. Roy. omits
the entire sentence. Mai. and Tri., like Utr., read
inconsueta.

noua congruitas adduxit amittere[t](1). Hoc tamen ordine facilitate et memoria descensuque (2) in mentis digestiuam consuetus sermo latinus recompensat.

The Prologue closes with an apology for the inconsistent use of some terms of mystical theology. In explaining his usage, Groote shows a concern for linguistic proprietas which the very nature of his translation as a whole belies:

Nec sit rogo lector capciosus si hos terminos vnio, vnitas, vnicio vel similes aliquando proprie(3) aliquando large captos (MS.captas) inueniat. Nam non potuit verbi duntaxat ex verbo translacio vndique seruare proprietatem sermonis.

Groote's translation, indeed, shows many inconsistencies in the treatment of the original. Although I shall have occasion to qualify some of Mme. Epiney-Burgard's findings later in this discussion of the De ornatu spiritualis desponsationis, she is basically justified in noting that Groote sometimes expands, sometimes condenses his source and that, although occasionally suppressing Ruysbroek's bold statements, he is equally likely to retain them.⁴ The De ornatu spiritualis desponsationis then,

1 Utr. reads amittere, as does Mai.; Roy. omits the entire sentence; Tri. has amentis. The Brussels manuscript reads amitteret, though Mme. Epiney-Burgard incorrectly records ammitteret.

2 The Brussels manuscript reads quod and is correctly transcribed by Mme. Epiney-Burgard. Tri. omits the entire sentence. Mai. and Roy. support Utr.

3 Mme. Epiney-Burgard's transcription erroneously omits aliquando proprie, which is found in the Brussels manuscript as in Mai. Tri. and Utr. Roy. rephrases and distorts: Nec sit rogo lector capciosus si hos terminos vnio, vnitas, vnicio uel similes aut large aut inproprie captos inueniat.

4 Mme. Epiney-Burgard's findings seem to confirm my earlier research. See my article on the Latin versions of the Brulocht in Mediaeval Studies, XXI (1959), particularly pp. 137,138.

is not truly "word for word" but it does remain a literal rather than a literary translation, a striking contrast to Jordaens's De ornatu spiritualium nuptiarum.

Although in no way an attack on De ornatu spiritualium nuptiarum, Groote's Prologue shows a complete reversal of the principles on which the earlier translation is based, and it seems likely that Groote had Jordaens's Preface and translation in mind as he wrote. In spite of Groote's reference to the comitas legencium, one imagines that he has the profit of humbler souls in mind in preparing a second, simpler Latin translation, and that the observations contained in a second prologue to De ornatu spiritualis desponsationis in MS British Museum, Royal 6 B ix are sound even if--as is possible--based on nothing more than acquaintance with the two translations in question.

Translatus tamen fuit sequens liber egregie in latinum sensu seruato per eundem sacerdotem tamen multa facundia phandi scientie triuialis philosophie et theologice facultatis venerabili stilo. Postea per magistrum Gerardum magnum dictus liber fuit translatus etiam in latinum quasi de verbo ad verbum vt et insapientes exinde humilius instruerentur. Sicut per translationem priorem eruditiores possunt melius informari. (f. 141^r) (1)

As most of Groote's translation of the Brulocht is straightforward, even pedestrian, it is, as von Arnswaldt found, "a most valuable source for establishing the text in doubtful passages."² De ornatu spiritualis desponsationis closely reflects a state of the Netherlandic text which, for the most part, was identical with Jordaens's written source for the De ornatu spiritualium nuptiarum, and, furthermore, presents us with what Groote must have considered close Latin equivalents for Ruysbroek's Netherlandic; equivalents which we can keep in mind in studying Jordaens's renderings.

1 Jordaens's translation is here attributed to Ruysbroek.

2 Vier Schriften, p.XXII "ein sehr wertvolles Hilfsmittel für die Herstellung des Textes an bedenklichen Stellen."

We have noted, however, that Groote is not always a close translator and does, occasionally and unsystematically, change the meaning of the original for stylistic and theological reasons. How deep do his theological objections to Ruysbroek's doctrines go?

Pomerius records that Groote was bold enough to take Ruysbroek to task on some points of doctrine during their conversations at Groenendael. Although finally convinced of the Prior's orthodoxy and, above all, of his sincerity, he seems to have retained misgivings about the expression of Ruysbroek's thoughts. Pomerius describes Groote's position after his interviews with Ruysbroek. I underline the telling phrase:

Audiens igitur magister Gerardus prioris constantiam, tanti ponderis verba sua cum magna reverentia reputavit, quod extunc deinceps omnia scripta ejus, quamvis prima facie dubia, nihilominus vera fore non dubitavit. (1)

In a letter to Ruysbroek and the Groenendael community, which Mulder dates 1381, Groote recommends suppression of the second part of Van den XII Beghinen and changes in Van den VII trappen. In a text, possibly Latin, of the latter work,² Groote has himself introduced appropriate alterations:

1 Pomerius, Vita, p. 289, 290.

2 Long seen as a reference to a Latin translation of Van den VII trappen made by Groote himself, this sentence, if it refers to a translation at all, probably refers to one by William Jordaens, for the only surviving version from Groote's time is clearly Jordaens's work. A careful study of vocabulary and style reveals the hand of Ruysbroek's confrère. (See Epiney-Burgard, Gérard Grote, p. 129-133) Although the Groenendael Obituarium (p. 306, 307) lists Van den VII trappen as a work translated by Jordaens, Groote is mentioned in several manuscripts--including manuscripts of the translation itself--as the author. Dr. Ampe has shown how the manuscript attributions probably arose from scribal error in copying lists. See Ruysbroec, pp. 306-350, particularly p. 341.

Eciam librum "De Gradibus" teutonicum optarem non publicari, nisi quedam in eo, precipue de ierarchiis Angelorum, essent reformata; que aliquo modo a verba Patrum in latino cum timore reformavi. (1)

In the letter in which he mentions his translation of the Brulocht, Groote speaks of an attack on that work by a theologian whom he does not name and by Henry of Hassia, or of Langenstein. He recommends speedy revision of the expression of Ruysbroek's doctrine, though remaining convinced of the soundness of its concepts and associating himself closely with them. He sees the attack on the Brulocht as an attack on the De ornatu spiritualis desponsationis.

Quidam namque in theologia magister, iam universe carnis viam ingressus, postquam a vobis recessi, libro "De sponsalibus" vestri Prioris venerabilis et sancti et per consequenciam michi, quia transtuli eum, contradixit; et per eius verbum aliis doctrinis meis minus propter hoc credebatur. Quem magistrum de hoc allocutus, ad rationem posui inter me et ipsum. De quo non amplius, quia nichil incumbit circa cum facere vel fieri.

Sed iam in brevi unus sociorum nostrorum post Pascha Renum descendens, nobis intimavit, quod venerabilis alius et scientificus magister, Henricus de Hassia, magister in theologia, circa Wormaciam et Magunciam et Reni partes asseruit et quod notificavit pluribus, quod liber iste "De sponsalibus" predictus, multos errores contineret. Fateor in eodem libro, ut dixi alias vobis, verba esse reformanda et, si simpliciter caperentur ut iacent, reprobanda; sensum tamen Patris habeo et scio omnino fuisse integrum et sanum.

Crebrius vobis dixi, ut ad reformationem niteremini, ymmo et ego libenter, si essem utilis et vacans, adiuverem. Bonum michi videtur, ut vos predicto magistro scribatis, quatenus velit vobis, si que contra predictum librum habeat, vel habere possit, dirigere; et si que tunc obiecerit, que contra sensum Prioris militant, verbis reformatis, libenter vobiscum contra quemcumque defendam. (2)

Groote's statements here indicate that we should not expect to find great disparity between the original and the translation. But the question of what that original was can no longer be avoided.

1 Gerardi Magni Epistolae, p. 109.

2 Gerardi Magni Epistolae, pp. 208, 209.

Gerard Groote's Latin Translation

b) Groote and the "Editions" of the Brulocht

We should not take the Ruusbroec-Genootschap edition of the Brulocht as absolutely identical with the text Groote translated. His version of the Brulocht is closely connected with the "second edition" manuscript tradition.

In an article published shortly before his death, Dr. Reypens argued that Groote does not merely follow the "second edition" tradition but actually creates it. According to Dr. Reypens, additions and alterations introduced by Groote in De ornatu spiritualis desponsationis were in turn translated into Netherlandic and incorporated into Netherlandic manuscripts copied in areas under Groote's influence. Thus the "second edition" arose.¹ We must consider this possibility, for it has important consequences for our understanding of the nature of the Brulocht text and any works that derive from it.

One characteristic of the "second edition" Netherlandic manuscripts is a Preface to Book Three. According to Dr. Reypens, this Preface, a short reworking of Ruysbroek's Preface to Book One, originates in the Preface composed by Groote for Book Three of De ornatu spiritualis desponsationis. Dr. Reypens quoted the Netherlandic text of this Preface from MS L--possibly a copy of a codex once owned by Gerard Groote himself--and Groote's Latin text from the Utrecht manuscript. We are given to understand that it is found in the other "second edition" manuscripts, though I find it retained in Hh and the Middle Low German text only vestigially.

1 "Bij de Tekstoverlevering van Ruusbroecs 'Brulocht'. Enige Feiten," OGE, XLIV (1970), pp. 335-339.

MS Utr. ff. 96^{r-v}.

Ecce sponsus venit exite obuiam ei. Hec verba scribit sanctus matheus, que dixit cristus ad suos dicipulos et ad omnes homines in parabola de virginibus. Hic sponsus cristus est, et hec sponsa natura humana est quam creauit ad ymaginem suiipsius et similitudinem, ad quam dicit hec verba Ecce sponsus venit exite obuiam ei. In quibus verbis cristus noster amator et magister veritatis, quatuor (MS. quartuor) nos docet. Primo dat nobis / precepta viuendi, in hoc quod dicit Ecce. Secundo quid videre debeamus, scilicet aduentum nostri sponsi, nobis ostendit cum dicit Sponsus venit. Tercio docet nos et precipit quid facere debeamus in hoc quod subiungit Exite. In quarto vero cum dicit obuiam ei, tocius nostre operationis et vite profectum et vtilitatem nobis demonstrat, id est quamdam nostri sponsi obuiacionem amorosam. Hec verba de vita que contemplatiua dicitur exponemus et declarabimus, ad quam pauci homines secundum hunc modum propter eius altitudinem et nobilitatem possunt attingere uel eam sapere.

MS L. ff. 62^d-63^a

Ecce sponsus venit exite obuiam ei. Siet die brudegom coemt, gaet wt hem te ontmoete. Dese woerde beschrijft ons sinte matheus die ewangeliste, ende cristus sprac se tot sinen iongheren ende tot allen menschen in een parabole of een ghelikenisse die men leest van den maechden. Dese brudegom is cristus ende menschelike natuer is die bruet die god ghemaect heeft totten beelde ende totter ghelikenisse siins selfs. Nu spreekt dan critus die meister der waerheit. Siet die brudegom comt, gaet wt hem te ontmoete. In desen woerden leert ons cristus onse minnaer vier dinghen. Inden eersten gheeft hi ons een ghebod in dien dat hi spreekt. Siet. Inden anderen woerden toent hi ons wat wi sien sellen, dat is die toecomst des brudegoms, daer hi sprekt Die brudegom comt. Ten derden mael leert hi ons ende ghebiet wat wi doen sellen in dien dat hi spreekt Gaet wt. Inden vierden woerde dat hi sprekt hem te ontmoete, soe bewijst hi ons profijt ende orbaer al ons werkes ende al ons leuens. Dat is een minnelic ontmoet des brudegoms. Dese woerden willen wi nu verclaeren ende ontbinden van enen leuen dat men heet godscouwende leuen. Welc leuen luttel menschen ghereyken in deser wijs of ghesmaken connen ouermids hoocheit ende edelheit des leuens.

1 I have corrected the slight errors in Dr. Reypens's transcription of the Latin.

The texts are substantially in agreement. Who could say which came first? It would be a simple matter for a scribe, familiar with the De ornatu spiritualis desponsationis, to translate the Preface to Book Three and include it in the text of the Netherlandic copy he was working on. But the Brulocht confronts us immediately with another difference between "editions" which Dr. Reypens did not record. The opening sentence of Book Three, in the "first edition" version of the Ruusbroec-Genootschap edition reads:

Die innighe minnere Gods die Gode besit in ghebrukelijcker rusten, ende hem selven in toevoeghender werkelijcker minnen, ende al sijn leven in doechden met gherechticheiden, overmids dese drie poente ende die overborghene openbaringhe Gods, soe comt die innighe mensche in een godscouwende leven. (RG p. 239)

In MS Hh, a "second edition" manuscript with some "first edition" annotations, we read:

Als een mensche daer toe ghecomen is dat hi gode bekent ende ynnichlike mynt ende hi gode besit in gherukeliker rusten ende hem seluen in toevoeghender werkeliker minnen ende al syn leuen in duechden mit gherechticheiden soe coemt dese ynnighe mensche in een godscouwende leue[n]. (f. 317r)

Groote begins Book Three:

Quando homo ad hoc peruenit quod deum cognoscit et intime diligit seu amat et quod deum cum fruitiuo amore et seipsum cum coniungente amore operatiuo atque totam suam vitam in virtutibus cum iusticia et rectitudine possidet tunc venit iste intimus ad quandam vitam contemplatiuam. (Utr. f. 96v)

I find it easier to believe that Groote, in this passage, was translating a text similar to that in Hh than that he here created an alternative which was itself translated into Netherlandic and introduced in "second edition" manuscripts. What reason could a scribe have here for substituting a translation of a Latin sentence

for the plain Netherlandic in his original? Even the addition of the Prologue is mere conjecture; in this opening sentence we have alterations of a more difficult and less profitable kind.

Dr. Reypens did not deal with the opening sentence of Book Three in his discussion of the "editions" of the Brulocht, but he did single out a passage in Book Two as illustrating Groote's practice of adding little clarifying remarks to his text.

He chose to quote the passage from MS Aa, a manuscript fortunately photographed before 1914, when it was destroyed by fire in Louvain, and from MS L. The former is a fourteenth century "first edition" manuscript, probably removed by time if not by provenance from influence by the De ornatu spiritualis desponsationis; the latter manuscript is of the "second edition" and, according to Dr. Reypens, shows that influence clearly. The text corresponds to p. 175.. 31-33 of the Ruusbroec-Genootschap edition.

MS Aa

Wi moeten wandelen in den licht op dat wi niet en dolen ende merken cristum die ons dese vier wisen gheleert ende voergaan heeft.

MS L

Mer wil wi te rechte wanderen nae die vier voerscriven wisen die den menschen cieren naden lijfliken crachten ende naden nedersten deel siins selues in ynigghen leuen, soe moet wi merken cristum die ons dese vier wisen gheleert ende voerghegaen heeft.

Here is the Groote text, which Dr. Reypens did not give, from the Utrecht manuscript:

Si secundum quatuor (MS. quartuor) predictos modos qui hominem secundum vires corporales et secundum infimam partem sui in intima vita adornat recte desiderauerimus conuersari oportet nos christum notare et aduertere qui nos hos quatuor modos pertranseundo et docendo precessit. (f.52r)

MS Hh and the Middle Low German text are close to MS L.

As with the opening of Book Three, and for the same reasons, I consider it more likely that Groote translated rather than created the "second edition" reading. Would a scribe turn from one Netherlandic text, suppressing, as he did so, an allusion to scripture, to create another Netherlandic text from a Latin source?

In his discussion of textual differences between a "first edition" passage in Book One and the reading in MS L and MS Q, both "second edition" texts, Dr. Reypens made no mention of Groote's instrumentality but attributed the variants to scribal preference (de individuele voorkeur der afschrijvers). Giving the "second edition" text from MS L, he drew attention to thirteen such readings by italics; and I have underlined them below. The "first edition" text is from MS Aa. Dr. Reypens quoted MS Aa in full but just the relevant parts of MS L; I reproduce only the relevant parts of both Aa and L. The passage corresponds to pages 114.6-115.2 of the Ruusbroec-Genootschap edition.

MS Aa f.11^b

Dat derde punt es doghen in verduldicheden. dat punt sul wi merken met ernste. want het (Reypens's text records leet) ciert cristum onsen brudegom in al sinen leuen. want hi began so vro te doghen als hi gheboren was dat was in armoeden ende in couden.

... hi diende heren (MS. haren) ioseph ...

... hi wert al moedernaect ontcleet ...

... hi leet scaemt ende smerte ende coude voer al die werelt ...

... Hem was sijn hoeft ghecroont mit dorne. Sijn oren hoorden der fellen ioden roepen Cruusten Cruusten ende menich onwaerdich woort. Sijn oghen saghen die eenwillicheit ende die quaetheit der ioden ende die ellendicheit sijnre moeder. ende sijn oghen verghinghen van bitterheden der pinen ende der doot. Sijn nose roec die wlheit die si worpen wt haren monde in sijn aenscijn. Sijn mont wort ghedrenct mit edic ende mit gallen.

MS L f.6^a

... punt dat wortel ende beghin der dueghden is, dat is liden ende doghen in verduldicheden. Dit punt staet ons te merken mit eernste. Want het verciert ... dat was hi doghede coude ende armoede

... diende Joseph ...

... wert ontcleet al naect ...

... daer leet hi scaemte smerte ende coude voer alle de werelt ...

... ende gherect harde stijf ...

... Hi wart ghecroent mit doornen croen. Hi hoerde die felle ioden roepen Cruusten cruusten ende menich onweerdich woert. hi sach die eenwillicheit der ioden ende hoer quaetheit. ende hi wiste die ellendicheit siinre moeder ende sijn oghen verghinghen van bitterheden der pinen ende der doot. Hi roec die vulicheden die si worpen wt hare monden in siin aenschiin. Hi smaecte den dranc die ghemenghet was mit edike ende mit galle.

Dr. Reypens did not quote the Groote text. Here are the relevant parts from the Utrecht manuscript (ff.9^V-10^V).

Tercium punctum quod est principium et radix virtutum est sufferentia et passio in patientia. Et istud punctum est nobis notabile quia in tota vita sua ornauit christum nos- trum sponsum. Statim eciam postquam natus est incepit pati / frigus et paupertatem.

... seruiuit Ioseph ...

... Vbi denudatus verecundiam penam et frigus coram toto populo passus est ...

... multum rigide extensus corona spinea coronatus. Audi- uit malignos iudeos crucifige crucifige clamantes et alia verba indigna. Vidit pertinaciam iudeorum et maliciam. Sciuit matris sue desolacionem et pre pene et mortis amaritudinem. Visus oculorum ab ipso recessit. Inmundiciam quam ab eorum ore in suam periecerunt faciem odorauit. Potum aceto et felle mixtum degustauit et omnis tactus pervulneratus est flagellis.

Of the thirteen differences singled out by Dr. Reypens in MS L, ten clearly appear in De ornatu spiritualis desponsationis and I have italicized them in my text. We

are not told why we cannot hold Groote responsible for these readings as well as the ones discussed above. If he found them already in the text he was translating, could he not also have found the Prologue to Book Three, the opening of Book Three, the slightly expanded passage in Book Two and much more?

The Middle Low German text and, on some points, the MS Hh version and Surius resemble the readings of MS L.

I am not qualified to differentiate between the genuine words of Ruysbroek and accretions on grounds of style,¹ but, from the evidence of the texts at my disposal, am inclined to think Dr. Reypens's view of the origin of the "second edition" version of the Brulocht an unconvincing hypothesis. I see no compelling reason to reject the possibility that the "second edition" tradition arose in a Netherlandic version, or versions, of the Brulocht, perhaps even from Groenendael itself, elements at least of this "second edition" being then reflected in Groote's translation, the Middle Low German recension and, as we shall see, Surius's translation.

If my contention that Groote did not start but followed the "second edition" tradition of the Brulocht is correct, some modification of Mme. Epiney-Burgard's findings is called for. It would seem that, in her study

I Dr. Reypens considers Groote's style more direct (puntig) than Ruysbroek's. See OGE, XLIV (1970) p.335.

of Groote, Mme. Epiney-Burgard did not consult any texts of the Brulocht other than the Ruusbroec-Genootschap edition, and some of the changes she attributes to Groote are apparent, not real. She discusses the relationship between original and translation on pp. 117-123.

If Groote writes stabilitatem in the place corresponding to ghestadicht ende ghevest (RG p. 103), it could be that his source, like Hh, read simply ghevest (f. 235^r), though the Middle Low German reads: gestedigit ind gevestigit (p. 3).

Similarly, Groote's in parabola seu similitudine could correspond to Hh in een parabole of ghelikenisse (f. 235^r) and not to in een ghelijckenisse (RG p. 103). The Middle Low German text resembles Hh.

The phrase sed non omnes homines, without equivalent in the Ruusbroec-Genootschap text (p. 104), is found in the Middle Low German and in Hh: daer alle menschen niet toe en gheraken (f. 236^r).

Mme. Epiney-Burgard's conjecture that the word ornatu of Groote's title shows the influence of Jordaens may also be unsound; the Middle Low German text and MS Hh entitle Ruysbroek's work die tzierheit der geistlicher brouloffft and die cierheit der gheesteliker bruloft respectively.¹

The omissions which Groote may have made on doctrinal grounds, recorded by Mme. Epiney-Burgard, do however seem to be genuine omissions. The readings of the Middle Low German text and MS Hh closely parallel those of the Ruusbroec-Genootschap edition.

1 This is also the title used in Brother Gerard's prologue which was probably composed in the 1350's or 1360's. Die chierheit der gheesteliker brulocht could well be the original title. The meaning of chierheit and, indeed, ornatus is "excellence" or "splendour". See Ampe, Ruusbroec, p. 304, n. 5.

Ruysbroek's doctrine does not seem to be affected by being read in either "first" or "second edition" form; and both versions are perhaps to be considered equally his work.¹ The image, fostered by Pomerius, of the inspired "idiot" who did not need to revise his work may suffer, but textual variety is not the only ground on which Pomerius's portrait can be challenged; his statements on Ruysbroek's "theological illiteracy", for example, are unconvincing in the light of the learning shown in the works themselves. The evidence of the De ornatu spiritualium nuptiarum, too, indicates that Ruysbroek was willing to accept, perhaps even to suggest, changes in his master work.

If we reject Dr. Reypens's hypothesis on the origin of the "second edition", the term would no longer imply a later stage of the Brulocht text, nor indicate a text second in importance because not originating from Ruysbroek himself; the term, however, might still be used to designate a version of the Brulocht second in importance to a textual tradition--the "first edition" manuscripts and particularly the Groenendael "official collection"--which could indeed represent the final decisions of the master himself on some points of content and style.

Whether from his pen or from another's, there are significant departures from the Netherlandic text of Ruysbroek's Brulocht as presented in the Ruysbroec-Genootschap edition, which are preserved in several manuscripts, reflected in the Middle Low German recension and in Surius, and, in my opinion, followed by Gerard Groote in the De ornatu spiritualis desponsationis. Although Jordaens's translation of the Brulocht closely follows the "first edition" text which the Ruysbroec-Genootschap edition presents to us, some light is thrown on his Netherlandic source by the "second edition" versions, and they cannot be neglected.

1 See my article on the Latin versions of the Brulocht in Mediaeval Studies, Vol. XXI (1959), particularly p. 130. My views on the question seem to have been shared by Dr. Reypens. See OGE, XLIV (1970), p. 336.

6. Lawrence Surius's Latin Translation

a) General

The first edition of Lawrence Surius's Latin translation of Ruysbroek's works appeared in 1552¹ and spread knowledge of Ruysbroek widely throughout Europe.² Beside genuine Ruysbroek material--including the first published version of the letters--Surius translated several works incorrectly attributed to the mystic: the Tractatus de praecipuis quibusdam virtutibus, the Cantiones duae admodum spirituales, the Oratio perbreuis, sed pia valde and the Paradigma elegans.³

1 There are three editions of Surius's translation. The first (Coloniae ex officina Haeredum Joannis Quentel, mense Martio, M.D.LII) was revised and republished (Coloniae, apud Arnoldum Quentelium, Anno M.DCVIII). This edition was reprinted in 1609. A third edition (Coloniae Agrippinae, Typis et Sumptibus Joannis Wilhelmi Friessen, Junioris) appeared in 1692. The 1552 edition was reprinted by the Gregg Press, Farnborough, in 1967.

For a full discussion of the complex question of the dates of publication, see Ampe, Ruusbroec, pp. 398-404.

2 Surius, a monk of the Cologne Charterhouse, was responsible for the wide diffusion of knowledge of other mystics of Germany and the Low Countries. Among his many literary works are the Latin editions of many of the works of Tauler and Suso and several anonymous tracts. See Dictionnaire de Théologie catholique, t. 14, col. 2842-2849.

3 Ampe, Ruusbroec, pp. 418-425.

Surius adds biographical information on Ruysbroek to his translation of the texts. He gives short extracts about the mystic from the works of Denis the Carthusian, Thomas à Kempis's account of Groote's visit to Groenendael and one of Groote's own statements on his reverence for the saintly prior. Moreover, Surius gives his own abbreviated paraphrase of Pomerius's *Vita*, though he did not know the biographer's name; he speaks of the author as follows:

Praecipuus huius Vitae author canonicus regularis fuit sed nomen suum suppressit: vixitque paulo post RVSBRUCHIVM sed eius verba nos aliquanto meliori stylo reddidimus.

Although he avoids Pomerius's excesses,¹ Surius maintains, in his own introduction, the theme of Ruysbroek's being more indebted to the promptings of the spirit than to human learning:

In cuius libris nihil nisi pium, nihil nisi salutare inest: cuius omnes sententiæ diuinum quiddam ac caeleste spirant, ut uel hoc solo argumento satis constare queat, non tam humano studio uel ingenio, quam diuino spiritu, quicquid hic cernis operum, confectum ac elaboratum esse. (a iij r)

Surius is convinced of the sanctity and, consequently, orthodoxy of Ruysbroek's teaching; but he is aware of Gerson's criticisms and offers, in his introduction, a defence, both general and particular.

The author and his works, Surius believes, speak for themselves; and he beseeches the reader to refer any misgivings he may have to the Holy Spirit, by whose help alone the works were written. Surius then names Denis the Carthusian as witness to the inspired nature of Ruysbroek's works; Denis's outstanding learning and sanctity, his careful study of many, if not all, of Ruysbroek's texts, make his references to the mystic most worthy of belief. Surius tells us that he has included Denis's judgement of Ruysbroek in his edition, and that of like-minded men. He is thinking,

¹ See Introduction p. 1.

as we have seen, of Thomas à Kempis and Gerard Groote.¹

When speaking specifically of Gerson's censure of Ruysbroek, Surius's defence resembles that used by Jacques Lefèvre d'Étaples, and was probably based, in part, on the prefatory epistle to the 1512 edition of the De ornatu spiritualium nuptiarum. Surius honours Gerson as an upright man and learned theologian but observes that, in the knowledge and practice of contemplation, he is not in Ruysbroek's class. If he had had more knowledge of the life of the mystic, he would have praised, not censured, him; and if, like Denis the Carthusian, he had carefully read his works, he would have commended him. But Gerson, says Surius, knew Ruysbroek's teaching from a misleading version of but one of his works, a version which included much fanciful material which Ruysbroek himself would never have written.²

1 Obsecramus autem, ut sicubi inter legendum quædam tibi in ipso authore occurrerint, quæ capere nequeas, non statim damnare aut respuere uelis, sed committas spiritui sancto, cuius singulari beneficio conscripta sunt. cuius rei, ut alios præteream, testem habes fide dignissimum D. Dionysium Carthusianum, uirum & eximia eruditione, & haud uulgari uitæ sanctimonia celeberrimum, qui eius scripta aut omnia, aut certe pluraque, perlegit, ut evidentissime ipse suis aliquot in operibus testatur, quibus libros eius non paucos nominatim commemorat: cuius etiam de hoc uiro iudicium, itemque aliorum quorundam de eodem sententiam collegimus, huicque operi præfigi curauimus: quæ ubi legeris, tum demum cognosces, qualis quantusque sit noster Rusbrochius. (a v v)

2 ob eius (Gerson's) integritatem ex animo ueneramur, tametsi peritus & probe exercitatus fuit theologus scholasticus, sed in mysticæ theologiæ cognitione ac experientia prorsus nihil habet ad Rusbrochium ... si Rusbrochij nostri vitam perspectam habuisset, summis eum laudibus celebrasset. Quod autem Dionysius noster tantopere eum commendat, inde accidit, quia eius scripta perlegit, atque ea re melius de eis statuere potuit, quam Gerson, qui in lasciuam quandam unius tantum operis eius uersionem incidit, ubi multa admiscentur, quæ author ipse nec somniarit unquam. (a v v)

Surius does not take over Lefèvre's observations without altering and adding, but what he writes agrees in many points with Lefèvre's comment:

Nam solus vnus est qui culpat: & turba multa sanctorum virorum defendit. Que res si inculpate vite viri Ioannis Quempisij deuota opuscula legis te minime latere poterit. Gerso plurimorum iudicio & deuotus & multe secularis literature fuit. & iste item deuotus & multe spiritualis literature. & vterque bonus & colendus: hic in claustro ille in seculo. (I)

Surius's opinion of the value of the text of the De ornatu read by Gerson differs somewhat from Lefèvre's; Lefèvre simply wrote:

Arbit(r)or igitur Gersoni probo quidem viro id accidisse: quod in corruptum codicem inciderit. Quod & alias michi accidit. Vbi autem incidi in verum & emendatum: quem iudicaueram illiteratum mutata sententia cepi admirari. Simili igitur ratione eum allucinatum puto.

Surius comments on the inaccuracy of the translation (lasciuam...uersionem...ubi multa admiscentur, quæ author ipse nec somniarit unquam.), whereas Lefèvre had in mind the sad state of a particular manuscript (corruptum codicem). We must recall that, for Jacques Lefèvre, Ruysbroek is both author and translator of the De ornatu.²

Surius ends his defence by referring once more to the self-evident soundness of Ruysbroek's writings, adding a delightful comment on its richness:

Sed his paucis pie lector contentus esto. Non enim admodum necesse est, authorem hunc multis defendere argumentis, qui ipse se facile tueri potest. Lege securus, & inuenies thesaurum incomparabilem, inuenies opes, quas Cræsi diuitijs commutare nolis. (a v v)

Whereas it is clear from what Lefèvre says about Gerson's censure of the De ornatu that he had not read the two letters to Bartholemew nor Schoonhoven's reply to the first, it is impossible, from Surius's introduction to the

I For further comment on this and the following quotation from Lefèvre's preface, see pp. 80-81.

2 See p. 81 n.1.

Opera omnia, to say whether he knew the details of the criticism or whether he was simply aware that some criticisms had been made. However, Surius's prior, Gerard of Hamont (Gerard Kalckbrenner), in his letter of dedication, gives two indications that at least Gerson's contributions to the controversy had been studied at the Cologne charterhouse:¹

cuius (Gerson's) hodieque scripta extant, quibus speciatim eum quem commemorauimus librum tertium nonnihil repraehendit. (a 2r)

More significantly, at the end of his defence of Ruysbroek, Gerard writes:

Haec pauca Gersoni respondisse sufficiat: cuius tamen epistolas si quis diligenter euoluat, nihil eum definire comperiet, sed tantum meliorem quorundam hoc tertio spirituum nuptiarum libro duntaxat dictorum declarationem requirere. (a 3r)

In fact, Gerard is here watering down Gerson's objections, basing his comments on Pomerius's account of the controversy. (See Ampe, Ruusbroec, p. 406.) Gerson, he has already said, read Ruysbroek's work in a translation which omitted much from and added much to the original. Whoever the translator, or rather paraphraser,¹ was, says Gerard, he was bold enough to introduce his own translation with a letter designed to mislead the reader into thinking

1 The Cologne Carthusians could have read both of Gerson's letters and John Schoonhoven's reply to the first in manuscript or in editions of Gerson's works printed at Strasbourg in 1488 and 1495, Basel in 1489 and Cologne itself as early as 1483.

2 Gerard uses paraphraser pejoratively. Jordaens merits the name in its more flattering senses. See Ampe, Ruusbroec, p. 405, n.9 and pp. 35-39.

the translation Ruysbroek's own.¹

Like Surius, Gerard mentions Ruysbroek's own statements of perfectly acceptable doctrine, particularly in the Samuel² and the Speculum salutis æternæ, and the mystic's own battles against the teachings of the Brethren of the Free Spirit. Later in the letter, Gerard, like Surius anxious to list admirers of Ruysbroek, mentions the judgments of Denis the Carthusian and Gerard Groote. In what seems to be a reference to Lefèvre, he states:

Alter ab vno duntaxat Gersono culpari, sed a turba mul/ta sanctorum virorum defendi testatur. (a 3r-a 3v)

Gerard of Hamont's remarks on the introductory letter to the translation of Ruysbroek's Brulocht read by Gerson indicate that he correctly recognized it as the De ornatu. Like John Schoenhoven, Gerard does not name Jordaens, although this does not mean that he did not know the identity of the translator. Unlike Schoenhoven, Gerard implies a degree of deception in the composition of the prefatory letter. (See p. 14) and widens the gap between original and translation, claiming, as we have seen, that it was characterized by many omissions and additions. Schoenhoven had written of the translation and translator:

Si ergo stilus libri in latinum translati magis redoleat humanam eloquentiam quam divinam, hoc non imputandum est actori sed translatori. Qui quidem translator, pro eo quod ornatui et eloquentiae sermonum plus operam dedit quam forte expedit et quaedam pro arbitrio suo addidit, in praedicti libri translatione multum desudavit. (Combes, Essai, t.1 p. 730)

1 Itaque quod ad Gersonem attinet, primo quidem id verissime dici potest, eum in talem incidisse versionem siue interpretationem, quæ multa omiserit, multa adiecerit, que nusquam in exemplaribus Germanicis habeantur ... quisquis tandem fuit, qui interpretem, verius Paraphrasten, illius libri agere voluit. Qui tamen nec his contentus, etiam liminarem operi epistolam tanquam ipsius Authoris nomine præfigere non est veritus, vt quisquis in illorum trium librorum lectionem inciderit, D. Ioannem Rusbrochium illos e Germanico conuertisse sentire cogatur. (a 2v)

2 This work is also known as Dat boecksken der verclar- inghe and Dat boec van der hoogster waerheit.

With Dr. Ampe, I judge the words et quaedam pro arbitrio suo addidit to be original. (See Ruusbroec, p. 404 n.7.)

It is unfortunate that the Cologne Carthusians paid less attention to Schoonhoven than to Pomerius, defending Ruysbroek by denigrating his translator. An independent evaluation might have disabused them, but the traditional excusatio of Gerson for the censure of Ruysbroek, devised by Pomerius, proved too influential.

It is strange that Surius and Gerard of Hamont did not follow Pomerius in all the details of the defence, but in fact no mention at all is made of Gerson's change from critic to admirer. The omission may result from that aspect being overlooked when Surius decided that the details of the Gerson-Ruysbroek controversy had been adequately covered in the introductory letter to his edition and should not be repeated in his version of the Vita. At the appropriate place in that version, he writes:

Hoc loco Caput unum intertexerat vitae huius autor de Gersonis sententia, quam de quibusdam huius sanctissimi patris dictis tulerat: quam etiam certis refellit argumentis. Sed quia in Epistola liminari Operis huius ea de re abunde agitur, hoc loco Caput istud omittendum putavimus. Certum est enim, Gersonem corrupto exemplari deceptum, aut praecipitem tulisse sententiam de eo, cuius nec vitam, nec scripta omnia unquam bene perspecta habuit.(1)
(3)

Given Surius's usual faithfulness to Pomerius, it is unlikely that the omission of any reference to Gerson's change of mind is to be interpreted as mistrust of his source. (See Ampe, Ruusbroec, pp. 411-414.) But we

1 The reference to a corruptum exemplar echoes Lefèvre rather than Pomerius, See p. 81 n. 1.

must bear in mind that printed editions of Gerson's works were available to the Cologne Carthusians and they may have wondered just where the reëvaluation of Ruysbroek was clearly expressed.

Both Gerard of Hamont and Surius were clearly unhappy about the De ornatu and considered the original text ill-served by the translation. Surius, no doubt, wished to produce a more accurate rendering but, unlike Jordaens and Groote, he says little about his style of translation; he merely apologizes for its plainness and emphasizes that the purpose of the work is primarily didactic:

Nec te offendat sermo simplicior, nam ea fere hic traduntur, quae ornari nolint, contenta doceri. (a v v)

Yet, if Surius eschews the stylistic ornament so beloved by Jordaens, he is equally far from the basically word by word approach of Groote; he seems to steer a middle course.¹ The extracts I quote below well illustrate his style. As von Arnswaldt found, he is a paraphraser rather than a translator, but a conscientious paraphraser who knew the original language extremely well, had good manuscripts at his disposal, and took few liberties with Ruysbroek's statements.² Occasionally, however, according to von Arnswaldt, Surius tones down Ruysbroek's expression in order to preserve doctrinal orthodoxy.³

1 When Albertus Miraëus visited Groenendael in 1622, he was able to examine the collection of Ruysbroek's works and Latin translations by Jordaens and Groote. He found both translators more faithful to the original than Surius and he indicated, for Jordaens, why this is so: Jordaens had Ruysbroek's assistance as he worked and says so in the prologue to the De spirituali Tabernaculo. See Combes, Essai, t.I pp.145-146.

As Miraëus does not give examples of Surius's inferiority, it would be idle to speculate on what he found defective.

2 Vier Schriften, pp. XVII-XVIII.

3 Vier Schriften, p. XVIII. See also pp.133-136.

Lawrence Surius's Latin Translation

b) Surius and the "Editions" of the Brulocht

As in all discussions of changes made in the Brulocht by translators, the extent of Surius's intervention can become clear only if we know the state of the Netherlandic text he used. He tells us he had many copies of the works he translated.¹ Were they, in the case of the Brulocht, of the "first edition" or of the "second edition"? It appears he had manuscripts of both.

Surius's version has no preface to Book Three, and begins that book in the "first edition" way described on pp. 114-115.

Porro internvs ac devotvs Dei amator, Deum quidem in fruitiva quiete, & seipsum in applicante siue accommodante ad Deum actuoso amore, ac totam denique vitam suam in excolendis cum iustitia virtutibus possidens & obtinens, per hæc ipsa tria & occultam Dei manifestationem, ad super-essentialem contemplativam pertingit vitam. (p. 368)

Surius's translation, however, shows some "second edition" characteristics in the passage from Book Two discussed on p. 117. There are, it would appear, "first edition" elements also, and some elaboration by Surius himself.

At vero si in antedictis quatuor spiritalis Christi adventus gradibus vel modis, hominis infimam portionem & vires corporeas in interna vita exornantibus, probe versari volemus, in luce vt ambulemus oportet, ne per devia aberremus, & Christum dominum adspiciamus, hosce quatuor gradus vel modos nedum verbo docentem, sed etiam viuendo exprimentem. (p. 338)

1 At the end of his introduction, Surius states:

Denique hoc nobis monendus es, in transferendo non semper ijsdem, sed diuersis nos usos exemplaribus, ex diuersis ad nos locis allatis: idque multum nobis contulit, ubi unum aliquod exemplar minus correctum depræhendimus. Et difficile sane est, omnino correctæ reperire exemplaria: neque dubium, quin ea res magnas fuisset nostræ interpretationi tenebras allatura, nisi nos exemplarium copia adiuuisset.

The Surius text contains some of the so-called "scribal preferences" of the "second edition" manuscripts L and Q mentioned on pp. 118-119. I have underlined the features which are clearly of the "second edition".

Tertium porro in Christo contemplandum, quod & ipsum initium & radix virtutum est, æquanimis aduersorum tolerantia est: Quæ quidem serio nobis consideranda venit, vtpote quæ Christum sponsum nostrum per omnem ipsius vitam mirifice exornet. Enimuero ab ipso statim natiuitatis exordio pati cœpit, puta frigora, paupertatem ... Ioseph nutricio humiliter seruiuit ... vbi vestibus ex toto nudatus suis, sub totius adspectu orbis ignominiam, cruciatum, frigus perpessus est. ... sicut paulo ante corona affectus spinea, inuidæ gentis horridos audiuit clamores, vociferantis, Crucifige, crucifige eum: atque alia multa indigna euomentis: Oculis suis cernebat Iudæorum obstinatam in malo voluntatem, & matris pijssimæ non ignorabat miseriam & calamitatem. Et inter hæc deficiebant oculi eius præ doloris ac mortis acerbitate & amaritudine: odoratu phlegmata potentia, quæ ex spurcissimo ore suo in faciem eius conijciebant, grauiter percipiebat: gustu potionem felle & aceto mixtam attingebat. (p. 308)

Any conclusions that we come to about the faithfulness of Surius to his Netherlandic original must be considered provisional until we have a fully critical edition of that original, but there are strong indications that von Arnswaldt's observations on Surius as translator are basically sound, (See p. 130).

Lawrence Surius's Latin Translation

c) Surius and Ruysbroek's Teaching

We have already had occasion to comment on von Arnswaldt's comparison of Surius and Jordaens in their handling of Ruysbroek's doctrine. (See p. 32, n. 1.) Unfortunate in his choice of example of Jordaens's modification of Ruysbroek's thought, von Arnswaldt gives little specific evidence of Surius's doctrinal intervention--he is, after all, editing the Middle Low German, not Surius's Latin--and his textual notes on the third book of the Brulocht, where one would most expect change, do not give any doctrinally significant variants in Surius; yet comparison of the six passages specifically criticised by Gerson¹ shows, in some cases, clear examples of the "leicht erkennbare Zusätze und Milderungen" of Ruysbroek's expression noted, if not quoted, by von Arnswaldt.

We have seen that at least the Gerson part of the Ruysbroek controversy was known in Surius's house, and should not be surprised to find Surius's rendering of the six passages cautious. With just two exceptions, on which I comment in the footnotes, the text of the Ruysbroec-Genootschap edition will adequately serve to indicate what Surius was translating.

In the following three passages I have underlined Surius's minor qualifying additions.

In desen omvanghe inder weselijcker eenicheit Gods sijn alle innighe gheeste één met Gode in minlijcker ontvlotenheit, ende dat selve één dat dat Wesen selve es in Hem selven na wise der salicheit.(2) RG.239.20-24.

Et in hoc ipso complexu in essentiali Dei vnitate omnes deuoti ac interni spiritus vnum cum Deo sunt amorosa sui in illum immersione ac liquefactione: adeoque ex gratia idem illud vnum sunt, quod eadem essentia in seipsa est. (p.368)

1 See Combes, Essai, t.I pp. 53-60.

2 On na wise der salicheit see end-note to 372.14.

in die ledighe idelheit des gheests daer hi overmids ghebrukelijcker minne hem selven in verloren hevet ende ontfeet die Claerheit Gods sonder middel. Ende hi wert die Claerheit selve sonder onderlaet die hi ontfeet. RG.242.4-8.

in ipsa ociosa sui vacuitate siue inanitate, vbi per fructuum amorem seipsum amisit, & vt dixi, claritatem Dei absque medio suscipit: immo etiam quatenus creaturæ congruit, absque intermissione eadem fit claritas quam percipit. (p. 369)

Ende alle die menschen die boven hare gheschapenheit verhaven sijn in eenen scouwende levne die sijn één met deser godlijcker Claerheit, ende si sijn die Claerheit selve.(1) Ende si sien ende ghevoelen ende venden hem selven, overmids dit godlijcke Licht, dat si sijn die selve eenvoldighe Gront, na wise haerre onghescapenheit. RG.246.14-20.

Et quotquot ultra creatam essentiam suam in vitam super-essentialem contemplativam subleuati sunt, cum hac diuina claritudine vnum sunt, immo iuxta quendam modum ipsa hæc claritas sunt: perque lumen hoc diuinum vident & sentiunt ac reperiunt intra sese, secundum ideam, vel esse suum increatum idem se fundum illud esse vel abyssum, ... (2) (p. 371)

In the following passage, Surius tones down Ruysbroek's bold alse God.

... daer es de gheest boven hem selven ende één met den Gheeste Gods, ende smaect ende siet, sonder mate alse God, die rijcheit die Hi selve es in eenicheit des levenden Gronts daer hi Hem besit na wise sire onghescapenheit. RG.248.18-22.

1 MS Hh (f.321^r) here introduces a gloss:

Glosa. Dat hi seit dat die mensche een mit gode wort of die godlike claerheit is. dat en is niet nae sijn gheschapenheit mer nader ouerformynge. of als dyonisius seit nae sijnre godformicheit. of noch bet te segghen nae dien dat hi bouen hem seluen van gode in hem ghegodt wort ende mit hem verenichit een wort. niet van natueren mer van verkiesinghe.

2 In the corresponding passage in Groete's translation, Combes incorrectly records id est simplex fundus for idem simplex fundus (Utr. f. 100v). Essai, t.I p. 54.

... ibi spiritus supra seipsum subleuatus, vnum cum Dei spiritu effectus est, & in vitalis fundi vnitate, vbi seipsum secundum esse suum increatum possidet, diuitias illas, quæ Deus ipse est, sine mensura diuino quodam modo gustat & adspectat. (1)
(p.372)

In the remaining two passages, Surius seems to have felt more at ease than Gerson with Ruysbroek's statements and makes no doctrinally significant alteration.

Ende onse ghescapen wesen hanghet in dat eewighe Wesen, ende het es één met Hem na weselijcken sine. RG.245.3-4.

& creata essentia nostra dependet ab essentia æterna, & vnum cum illa est secundum essentialem existentiam.
(p.370)

soe werden si ghetransformeert ende één met dien selven Lichte daer si met sien ende dat si sien. RG.246.27-28.

de claritate in claritatem tanquam a domini spiritu transformabuntur, & vnum cum hoc lumine, quo vident & quod vident, efficiuntur. (2)
(p.371)

1 Surius, like the Middle High German (p.225), Middle Low German (p.146) and Jordaens' translation (339.3), seems to have followed a version with a reflexive pronoun in the phrase daer hi Hem besit. The Utrecht manuscript of the Groote translation has insum ... possidet (f.101^V), a reading shared by Mai, Mar, Roy and Tri.

2 Combes (Essai, t.I, p.54), incorrectly records quo lumine vident from the Utrecht manuscript. In fact, the Groote text reads quod vident lumine in Auger's Brussels manuscript, Mai, Mar, Tri and Utr. (f. 100^V); Roy. has quod vident lumen. The Groote translation seems to have omitted, or subsequently lost, not the phrase equivalent to daer si sien, but the phrase equivalent to daer si met sien. MS Hh, the Low and High German recensions and Jordaens, like Surius, are not defective in this respect.

With appropriate allowances for some deliberate alteration by Surius, his translation of the Brulocht, like Groote's translation, remains a useful guide to what must be considered acceptable Latin equivalents of Ruysbroek's Netherlandic, and, like the De ornatu spiritualis desponsationis, the "second edition" manuscripts of the Netherlandic, the Middle Low German and Middle High German recensions, indicates Netherlandic readings followed by Jordaens but not recorded in the Ruusbroec-Genootschap edition of the Brulocht. Such readings are recorded in the end-notes to this edition.

The hand of the principal scribe of MS B², the basis of this edition, is both unexceptional and consistent. In editing, I have tried to reflect his spelling practices wherever they could be established. What appear to be occasional slips (e.g. obbedientiam 145.2; dapnationis 157.15) and the forms which may result from his working from dictation¹ (e.g. meseratus 145.15; obsorbentur 386.7) have been emended, and the scribe's version has been recorded in the footnotes.

Although the scribe prefers in- and con- in compounds,² he writes the first syllable of vnquam in full several times (255.18; 264.13), and I have kept this form throughout. I have expanded his bn- abbreviation in compound words beni-, for when writing these words in full, he invariably has beniuolentis, beniuolus, etc.

With less certainty, I have expanded his amiratio forms admiratio, for only once does he write the word in full (274.7).

There are several words for which the scribe has a variety of forms, all occurring too frequently to be readily rejected as mistakes. For these words, I have retained the manuscript spelling each time. Conspicuous examples are: ymo as well as ymmo and imo; exercitio and excer-
citio; excellentia and excellencia; euangelicus and euuan-
gelicus.

One scribal ambiguity could only be resolved by the evidence of other manuscripts; the abbreviation d'itas can stand, in the scribe's own usage, for deitas or diuinitas. Manuscripts close to B² suggest that the former word is intended.

1 See pp.39-42.

2 See pp.37-38.

Although I have had to normalize the scribe's usage of c and t, as they are usually indistinguishable in his hand, I have followed his usage of u and v. My *uo* and *uu* often represent forms he himself contracted, producing something like a *w*.

I have kept his *ij* and *y* forms and retained his use of *e* for *æ* and *œ*. His many ampersands are expanded in my text.

I have tried to record what might be legitimate variations in his division of words; e.g. verum etiam and verumetiam; id est and idest. Frequently, however, it is impossible to decide whether he intended one word or two.

Although I have kept close to the spelling of the manuscript, I have not observed its punctuation. The scribe's practice is not completely reliable by any criterion, but I am indebted to Fr. Leonard Boyle O.P. for the observation that it serves, on the whole, to divide the text into the clausulae of the cursus.

The paragraph divisions in my text, with a small number of exceptions which I record in the end-notes, correspond to those of the Ruusbroec-Genootschap edition of the Netherlandic. I have punctuated the sentences-- sparingly, as becomes a highly inflected language-- to assist the meaning, not to draw attention to the style.

Proper names are not usually capitalized in B² and capitals have been supplied.

Emended readings are indicated by parentheses; readings wholly supplied from manuscripts other than B² are placed within square brackets.

The numbered footnotes record variant readings, the unnumbered footnotes indicate editorial changes in the Vatican version.

In footnotes, my usual practice has been to normalize both spelling and punctuation. I have, occasionally, thought it helpful to indicate line division and abbreviations, the former by a hyphen, the latter by italics.

Because of the length of the De ornatu and the number of manuscripts, only the principal variants are recorded in the apparatus; minor variants--such as changes in word order and readings which clearly result from scribal error in individual manuscripts--are not given. Except for MS B², I have recorded little paleographic detail in the footnotes, but the chief characteristics of each manuscript are described in the section on manuscript groups (pp. 87-101).¹

Occasionally, I have had to resort to a question mark in the footnotes where I have been unable to decipher a variant reading.

I have not indicated the extent of the illegible sections of MS S¹ (See p. 56), merely recording that a particular variant is illegible in S¹ when quoting variants from related manuscripts. Fortunately MS S¹ is an infrequent source of superior readings.

1 Combes, in his edition of the translator's preface and the third book of the De ornatu, is more detailed than I have attempted to be. Combes' text, however, is established from only three sources: MS Brussels, Bibliothèque Royale 2384 (4935-43), MS Paris, Bibliothèque Mazarine 921 and Lefèvre's edition of 1512.

Where there is evidence in the Netherlandic manuscript Hh, the Germanic vernacular recensions, or the Latin translations of Groote and Surius that Jordaens followed a Netherlandic reading unlike that presented in the Ruusbroec-Genootschap edition, that evidence is given in the end notes. I quote the High German text from Eichler's edition, the Low German text as edited by von Arnswaldt and the Surius translation from the 1552 edition. Groote's translation has not yet been edited, and I have used five of the thirteen known, complete or incomplete, manuscripts. The manuscripts chosen offer a degree of variety of textual tradition. (See my article on the Latin versions of the Brulocht in Mediaeval Studies, XXI (1959), particularly pp. 139-142.)

Page references to the Ruusbroec-Genootschap edition of the Netherlandic text are given in the right-hand margin. The text itself is occasionally quoted in the notes to justify variant readings.

An asterisk in the text indicates the existence of an end-note.

[Epistola ad fratres de capella Thosan in Flandria
super interpretatione libri sequentis.]¹

97^a

Flagitastis, fratres karissimi, litteris humilibus
et deuotis interpretari uobis latino eloquio libellum
nostrum² de ornatu spiritualium nuptiarum a nobis³ olim 5
editum theutonico brabantino.⁴ Cuius quidem, ut scrip-
sistis, quamquam ob aquilonaris Flandrie Brabantieque⁵
ydiomatum dissonantiam plenum gustum minime capiatis⁶
propter nonnullam tamen loquele vicinitatem tenuem quem-
dam odorem tante suauitatis ex ipso percipitis ut in eo 10
non modo⁷ omnem sanctitatem⁸ uerumetiam omnis sanctitatis
perfectionem, omnis perfectionis consummationem, et omnis
consummationis finem demonstrari nullatenus dubitetis.

Magna prorsus famescentibus abscondita dulcedinis
multitudo et digne⁹ latine interpretationis, ut petis- 15
tis,¹⁰ ymo cuiuslibet ydiomatis lumine¹¹ propalanda.

1 The rubric, lacking in B², P and V (V omits the entire preface.), is taken from B¹. The reading is supported by D and W, except that the former omits Thosan. The other MSS fall into three main groups: a) 1512: IOANNIS RVSBERI Presbyteri, ad fratres de Capella Rosana in Flandria, super interpretatione Libri sui de ornatu spiritualium nuptiarum: Epistola. b) Bo,U: Incipit epistola ad fratres de capella Rosan in Flandria super interpretationem libri sequentis. Bo adds: Qui intitulatur Ornatus spiritualium nuptiarum. c) M, S¹, S²: Epistola dompni Ioannis primi prioris Vallis Viridis ad fratres Cartusienses de capella Rosan in Flandria super interpretatione libri sequentis. S¹ and S² read interpretationem. 2 P: vestrum. 3 P: vobis. 4 Bo: brennabantino. 5 Bo: brenabantieque. 6 P: capacitas. Combes wrongly records capacitatis. 7 B¹: tantummodo. 8 P: omnem suauitatem sanctitatem. 9 1512: digna. 10 S²: potestis. 11 P: lumen; W: latine.

V omits the entire preface.

97^b Si ut creditis ita esset, sane uobis prospiciendum fuerat ne forte odoriferas tantum cum Rachele¹ mandragoras emulantes in scirpo nodum² / videremini queritare.

Sed quid dicemus ad hec? In primis quidem gratias agimus Iesu Christo qui nos apostolice gratie participo bonum sui nos esse dedit odorem et si non in omni in vestro saltem loco. De reliquo autem et si non sit ita ut creditis quia creditis fiat uobis: miranda quippe fides m(e)retur.³ Eo nempe exstante utinam linguis nationum omnium loqueremur quo tante perfectionis, ut vos scripsistis, gratiam cunctis nationibus pandere ualeremus. Exiguus certe labor qui tam communis conpensaretur emolimento⁴ salutis. 5 10

97^c Acquieuimus itaque petitionibus vestris ymmo iubenti paruimus caritati et ipsum de quo scripsistis librum transtulimus in latinum⁵ seu potius sensum libri latinis vestiuius indumentis. Et ob hoc forsitan peregrino vestitus habitu aut mutatus⁶ aut minus amabilis ab utriusque lingue⁷ sciolis⁸ habebitur cum tamen secundum beatum⁹ Ieronimum optimus interpretandi / modus sit ubi interpretantis lingue¹⁰ ceu¹¹ fieri ualet¹² proprietates obseruatur. 15 20

Vos vero, fratres, habituum dissonantia non consternat dummodo vobis eadem sensus resonet¹³ armonia sed et labori nostro, karissimi, orationum vestrarum 25

1 P: conraclele. 2 Bo om. 3 B²: miretur, as also M. 4 P: emonimento. 5 Bo om. transtulimus in latinum. 6 U om. aut mutatus; W add. habitu. 7 S² om. 8 P: sicut. 9 1512: vestrum. 10 P om. sciolis . . . lingue. 11 1512: si sic; Bo: si; D: cui; P: sicut. 12 W om. ceu . . . ualet. 13 D: remanet.

V omits the entire preface.

vicissitudinem non pigeat relargiri quo nos quoque odorisequi facti¹ eius perfectionis² vobiscum quandoque mereamur esse consortes cuius vos scripsistis sub litterarum nostrarum³ corticibus odorantiam⁴ olfecisse.

Explicit prefatio interpretis libri sequentis.⁵

5

1 Bo: odoris eque fructus; M, S¹, S², U: odorisequi fructus.

2 1512, P om. 3 P: vestrarum. Combes wrongly records vestra. 4 1512: odorem iam. 5 1512, D and V omit the entire explicit; B¹ reads simply Explicit prefatio; all other MSS support B², though Bo omits interpretis and P reads subsequenter for sequentis.

V omits the entire preface.

Incipit prologus libri de ornatu spiritualium nuptiarum de theutonico in latinum translati.¹

RG.103

97^d Ecce sponsus uenit, exite obuam ei. Expergiscimini² prudentes uirgines que dudum moram faciente sponso dormitastis omnes³ pariter et dormistis. Iam enim media idest profunda nocte fidei suum iter agente et ad superne claritudinem / patrie⁴ properante euuangelicus cotidie clamor increbescit: Ecce inquires sponsus uenit. Ocius surgite, oleum in uasis uestris sumite, lampades uestras ornate et exite obuam sponso.⁵

5

10

Queritis quis sponsus? Is nempe cui uos despondit apostolus castam uirginem⁶ exhibere, speciosus⁷ quidem forma pre filijs hominum, progressus de regia⁸ uteri uirginalis tanquam sponsus procedens de thalamo suo. Et si is duntaxat qui sponsam habet sponsus est, que igitur huius sponsi sponsa? Natura quidem humana⁹ ad ymaginem et similitudinem dei¹⁰ condita, ab ipso suo conditore in editiori terre loco cunctis amenitatibus, diuitijs et delicijs pleno in terrestri scilicet paradyso locata, subiectis¹¹ sibi ceteris in terra creat(ur)is.¹²

15

20

1 1512: PRAEFATIO AVTHORIS in librum suum de ornatu spiritualium nuptiarum. P omits the entire incipit.

V: liber de ornatu spiritualium nuptiarum. After liber another hand has inserted Climacus. 2 Bo add. idest a sompno surgite. 3 D add. prius; V om. 4 V: claritatem patris. 5 P add. quia ecce venit. 6 Bo om. 7 U: sponsus. 8 1512, P: de aula regia; V: de terra. 9 V om. 10 P: creatoris; W om. 11 V om. et . . . subiectis. 12 B²: creatis, as B¹, D, V and W; other MSS: creaturis; RG: creatueren; Groote: subiecit ei omnes creaturas (Mai, Roy, Tri, Utr. The first folios of Mar. are missing.)

Eamque suus conditor¹ ornauerat gratia et celesti instituerat disciplina² tradito sibi mandato quo per obedientiam³ mereri potuisset sponso suo perpetue fidei uinculo indissolubiliter coniugari omni tam pene quam culpe miserie⁴ occasione semota. 5

98^a Et ecce tyrannus quidam⁵ tenebrarum princeps cuius inuidia / mors in orbem terrarum intrauit serpentis callidi figura uelatus femineam primo infirmitatem astuta persuasione prostrauit⁶ et tandem virilem arcem femineis adiutus blanditijs subiugauit. Tyrannus igitur 10 ille sponsam dei fallaci seductam consilio rapuit et in ignotam regionem paupertate, m(i)seria⁷ et captiuitate subactam quasi nunquam redituram a patria procul abegit.

Cum uero uenisset plenitudo temporis quo deus⁸ dilecte⁹ sue miseriam m(i)seratus,¹⁰ eam¹¹ occulto suo 15 consilio disposuerat liberare misit filium suum in templum uteri virginalis de cuius purissimis sanguinibus eam sibi personali vnione, indissolubili federe, coniugauit. Huius nuptialis celebritatis archangelus Gabriel¹² erat nuntius, celebrator spiritus sanctus, intem- 20 rata uirgine prebente consensum. RG.104

98^b Sic igitur dei filius, suorum sponsus fidelium, nostram naturam personaliter assumpsit, nos¹³ in regione dissimilitudinis ex alto oriens uisitauit, disciplinis¹⁴ celestibus fideliter erudiuit, atletico sudore / inimicos nostros uiriliter expugnauit, captiuitatem nostram plenum adeptus tropheum devicto mortis aculeo sicut torrens inaustro conuerfit, suo nos sanguine¹⁵ redemit,¹⁶ 25

1 B¹: creditor. 2 V: discipli. 3 B²: obbedientiam.
 4 W om. 5 1512, B¹, D, P, V, W: quidem. 6 P: prosternens.
 7 B²: meseria. 8 Bo om. 9 V om. 10 B²: meseratus, although someone has dotted the first e as if it were i. 11 W om. 12 P: Michael. 13 B¹: non.
 14 P: disciplis. 15 1512, P: precioso sanguine.
 16 V om.

suo baptisate libertati restituit, suis sacramentis et gratijs dotauit¹ vt ei tandem pleni uirtutibus in aula glorie² occurramus et gloriosis eius amplexibus eternaliter³ perfruamur.

Nos autem interim⁴ dum adhuc peregrinamur in corpore 5
ad clamorem euangelicum auscultemus quo dicitur:⁵ Ecce sponsus uenit, exite obuiam ei. In cuius quidem clamoris uerbis celestis declamator quatuor nobis notanda proponit. Primo in hoc aduerbio demonstrandi, ecce, visum nostrum digitaliter excitat et preceptum quodammodo dat 10
uidendi. Quisquis igitur in sua cecitate perdurans ad huius uocem clamoris⁶ nec palpebras quidem curat attollere merito est iam tenebris⁷ adiudicatus eternis. Secundo salutare nobis ostendit⁸ visibile aduentum scilicet sponsi, sponsus inquit / uenit. Tertio docet et precepit 15
quid uiso ueniente sponso agere debeamus, exite aiens. Quarto nobis utilitatem exitus nostri bonorumque laborum nostrorum gloriosum fructum insinuat, obuiam addens ei--Christo scilicet⁹ amoris affectibus occurrendo, fruitionis¹⁰ amplexibus inherendo et vnionis gratia 20
penetrando ut fiant duo in spiritu¹¹ vno.

Et quia prudentes uirgines non nisi ornatis lampadibus sponso occurrere presumpserunt ne repulsam¹² cum fatuis paterentur idcirco ut nos quoque lampades idest uitas nostras¹³ ornare discamus proposita uerba de triplice uite ornatu sancte trinitatis innitentes auxilio 25

1 P om. 2 P: gratie. 3 V om. 4 1512 om.

5 1512, P add. sermone fideli. 6 1512: uocis clamorem.

7 D: penis. 8 P: insinuantur. 9 1512, P: scilicet Christo regi summo for Christo scilicet. 10 Bo, M, S¹, S², U: fruitiuis. 11 Bo: spirituali. 12 S²: impulsam.

13 P add. vel conscientias.

V om. In cuius (146.7). . . obuiam addens ei (146.19) except for the sentence Quisquis . . . eternis which is placed after in spiritu vno (146.21).

exponemus ut illud¹ Salomonis prouerbium: Ecce descripsi
 eam tibi tripliciter² tandem³ dicere valeamus. In primo
 igitur tractatu agemus de ornatu uite moralis et actiue
 que omnibus saluandis necessaria est. In secundo dis-
 seremus Iatius de ornatu uite spiritualis et affectiue⁴
 quem multi fidelium cooperante dei / gratia consequuntur.⁵
 In tertio tangemus de ornatu uite superintellectualis,
 contemplatiue et penitus deiformis ad quem propter sui
 excellenciam pauci⁶ pertingunt.⁷

98^d

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1 Bo, M, S¹, S², U: iuxta illud. 2 Bo om. 3 Bo, D, M, S¹, S², U:
 ut tandem; P om. 4 W: ac-tive. 5 P om. quem . . .
 consequuntur. 6 Bo om. 7 Bo add. Explicit prologus.

Incipit primus tractatus de ornatu uite moralis¹ et actiue. RG.105

Capitulum i. De tribus necessarijs ad uisionem uite actiue.²

Christus igitur³ dei virtus et sapientia, lux vera 5
illuminans omnem hominem uenientem in hunc mundum, ab exor-
dio conditionis humane hoc [demonstrandi]⁴ aduerbium Ecce
humanis cordibus inspirauit ad sui uisionem rationalem et
sui capace[m] prouocans creaturam. Necessaria itaque nobis
est uisio spiritalis ne cecitate⁵ multemur eterna. Ad 10
cuius quidem uisionis extantiam⁶ sicut ad corporalem tria
necessaria fore⁷ probantur.

Ad corporalis⁸ enim uisionis perfectionem⁹ primo re-
quiritur lumen medium¹⁰ uisionis idest aerem illuminans,
secundo uidentis uoluntas visibilem speciem suis oculis 15
inprimi permittens, tertio puritas oculorum quatenus eis
materialium rerum species intentionaliter seu spiritualiter

1 D: mortalis. 2 1512: IOANNIS RVSBERI presbyteri
canonici obseruantie Beati Augustini: de ornatu spiri-
tualium nuptiarum liber primus. De ornatu uitæ mora-
lis & actiue. Cap.I. D om. uite actiue. P om. the
incipit, chapter number and title. 3 P: Dominus namque.

4 B²: deiurandi; all other MSS: demonstrandi.

5 V om. ne cecitate. 6 1512,W: existentiam; Bo:
essentiam. 7 U: forte. 8 1512,P,V,W: corporalem.

9 V: uisionem for uisionis perfectionem. 10 V om.

V omits the chapter number and title.

99^a

inprimi / possint. Quolibet enim horum remoto corpora-
lis visio remouetur.

Hoc modo ad supernaturalem visionem per quam iusti-
ficatur impius et a qua activa vita incipit tria sunt
necessaria scilicet: luminis gratie infusio, libera volun- 5
tatis ad deum conuersio--quod aliter dicitur motus liberi
arbitrij in deum--et conscientie emundatio¹--quod aliter
dicitur motus liberi arbitrij² in peccatum.³

Gratia autem dei duplex est scilicet gratia gratis
data siue preueniens et gratia gratum faciens. 10

RG.106

Preueniens gratia omnibus communiter etiam iudeis et
gentilibus exhibetur quoniam dei spiritu terrarum orbem
replente in omnem terram exiuit sonus gratie precurrentis
et in fines orbis terre uerba eius et opera ut non sit qui
se abscondat a calore eius. Ablatum est omnibus excusa- 15
tionis velam(en)⁴ ex quo vox euangelici tonitruui in rota
audita est: Venite ad me omnes qui laboratis bene operan-
di difficultate et onerati estis sarcinis peccatorum.

99^b

Ego reficiam uos uino penitentiae liberi arbitrij uulnera
medicando et lacte dulcioris / gratie teneram fidei vestre 20
infantiam confouendo donec Christus formetur⁵ in uobis.

Venite ergo emite absque argento et absque ulla conmuta-
tione uinum et lac solam afferentes credule obedientiam
uoluntatis. Omnibus patet Christi ecclesia, baptismi
luter⁶ lavacri⁷ gratiam expetentes⁸ pro foribus pre- 25
latur,⁹ lucerne gratiarum non sub modio sed super can-
delabrum omnibus sunt exposite, mensa sacramentorum omni-
bus est proposita. Postulet in fide quisque quod optat
nihil hesitans. Non est enim personarum acceptor deus
qui uult omnem hominem saluum fieri et ad agnitionem 30

1 1512, P: pura emundatio. 2 D om. in deum . . . arbit-
rij. 3 1512: in quod est contra peccatum; Bo add. id-
est contra; P: contra peccatum; V add. scilicet videndum
et cognoscendum et diluendum. 4 B²: velamine.

5 P: confovetur. 6 W om. 7 V: baptizatur sicut
lavat (?) for baptismi luter lavacri. 8 1512: expec-
tantes. 9 P om. baptismi . . . prestolatur.

ueritatis uenire qui solem suum oriri¹ facit super bonos
et malos et pluit super iustos et iniustos.

Attendendum tamen est quamuis sol cunctis² communi-
ter³ arboribus lucis sue radios superiaciat et pluuias
equaliter⁴ irriget uniuersas quasdam⁵ tamen nullos
quasdam⁶ agrestes et inutiles usibus hominum fructus
ferre.⁷ Propter / quod sagaces orticole⁸ ueteres ramos
agrestium et sterilium arborum amputantes feraces bonorum
fructuum surculos inserunt ut suo tempore utiles fructus
ferant. Ferax quidem surculus⁹ et fructifer ex celesti
erutus paradyso lumen est gratie gratum facientis: ex
qua non natum quoduis opus insipidum et inutile prorsus
habetur. Is gratie surculus omnibus quidem offertur sed
non omnibus inseritur nolentibus multis agrestes et
steriles¹⁰ sui arborum ramos incredulitatem scilicet
et celestium mandatorum inobedientiam amputare.

Vt uero surculus iste nostris agrestibus cordibus
inseriratur tria que prius de uisione tetigimus requiruntur:
gratie scilicet preuentio, libera uoluntatis ad deum con-
uersio, conscientie emundatio. Preueniens gratia quia
datur a patre luminum--a quo omne datum optimum et omne
donum perfectum scriptura teste descendit,¹¹ qui dat
omnibus affluenter non inproperans¹²--omnibus ut prius
diximus¹³ presto est sed non eque omnes liberum arbitrium
acco/modant et conscientiam emundant. Ex quo fit ut
non inseratur eorum mentibus surculus gratie subsequenter
ex qua et per quam fructus uite perpetue parturirent.

Exhibetur autem gratia preueniens duobus modis a
foris scilicet et ab intus.

A foris quidem humanam excitat sompnolentiam multis

1 B²: oriri 2 D,W, om. 3 V om. 4 Bo om.
5 1512,Bo,M,P,S¹,S²,U: quedam. 6 1512,Bo,M,P,S¹,S²,U:
quedam. 7 1512,Bo,M,P,S¹,S²,U: ferunt. 8 1512,P,V:
agricole. 9 S²: fructus 10 P om. et steriles.
11 Bo,M,S¹,S²,U: ostenditur. 12 P om. qui dat . . .
inproperans. 13 Bo om.

99^c99^d

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RG.107

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modis: corporalis scilicet egritudinis flagellatione,
 temporalium rerum et amicorum amissione, scandalorum occas-
 ione,¹ predicatorum exhortatione, exemplorum sanctorum con-
 sideratione,² deuotarum personarum colloctione, pulcritu-
 dinis³ creaturarum admiratione, ut per ea que facta sunt 5
 inuisibilia dei--idest⁴ sapientiam bonitatemque--intelligens
 ad sui tandem conditoris conpungatur amorem.

Ab intus uero preueniens gratia humana⁵ corda conpungit
 dominice passionis meditatione,⁶ beneficiorum dei re-
 cordatione,⁷ peccatorum suorum abhominacione, breuitatis 10
 presentis vite consideracione, infernalis pene et celestis
 glorie contemplacione, et animaduertere⁸ faciens quia boni-
 tas dei et patientia misericorditer parcendo peccantibus
 penitentiam prestolatur.

100^a Ex su/periori quoque rationis sintilla sinderesis 15
 dicta qua intellectus humanus angelicis intelligentijs
 in ordine creaturarum contiguatur⁹ innata est homini natu-
 ralis et indelebilis inclinatio ad bonum et detestatio
 mali. Hiis monimentis electorum suorum corda deus secun-
 dum cuiusque proportionem exigentiamque interdum ita con- 1008
 pungit ut attoniti et a suis conscientijs redarguti se in
 se colligentes melioris vite propositum meditentur.

Negotium hic¹⁰ agitur gratie precedentis ad introduc-
 tionem¹¹ subsequentis et gratum facientis gratie dis-
 ponentis.¹² Nam anima hoc modo a prauis desiderijs et 25
 actibus otiante et dei timore attonita et de proprij
 reatus conscientia pauida quid agere debeat cogitante
 nascitur in ea naturalis peccatorum displicentia et

1 B¹ om. flagellatione . . . occasione; P: actione.

2 P om. 3 1512,P: pulchrum. 4 Bo,M,S¹,S²,U add.

potentiam. 5 P om. gratia humana. 6 P: recordatione.

7 P: beneficiorum diuinorum meditatione. 8 Bo,M, S¹,

S²,U: animadversionem. 9 B²: continguatur, with the

second n marked for deletion; P: contingatur; all other.

MSS: contiguatur. 10 1512,Bo,S¹,S²,W: hoc.

11 M add. gratie. 12 Bo,U: facientis et ad gratiam

disponentis; M,S¹,S² om. gratie disponentis.

beniuolentia¹ naturalis. Ibiue precurrens gratia summis innixa viribus gradum sistit.

Attrito itaque corde et quod in se est omnifariam faciente propriaque uirtute progredi non valente tunc demum diuine bonitati² attitulatum est negotium consummandum.

100^b

Et ecce preclarius³ lumen gratum facientis / gratie ueluti splendor solaris radij insperatum et nullis condignis meritis⁴ precedentibus infunditur anime sic attrite. Nam cum hoc lumine deus quem nulla attingunt merita semetipsum infundit. Hec enim est occulta operatio dei in anima cognitiuas et affectiuas anime vires illuminans et compungens. Et hic consummatio est gratie precedentis et initium subsequens.

Estque hoc lumen supernaturale quod prius diximus ad supernaturalem uisionem requiri. Secundum quod ad supernaturalem uisionem⁵ requiri diximus est liberi arbitrij motus in deum secundum, inquam, non tempore sed natura.

Nam simul cum gratia anime infunditur liberum arbitrium subito et instantanee⁶ mouetur in deum et ex ipsa anime unione cum deo caritas oritur. Ubi enim deus et anima amoris glutinio ununtur⁷ illic simul deus infundit anime lumen gratie supra tempus et anima uirtute infusi luminis subito (et non tempore)⁸ mouetur in deum. Et ex utriusque occurso dei scilicet et anime caritas generatur que uinculum a(m)bo(rum)⁹ est et nexus amoris.

100^c

Ex qua quidem caritate nascitur tertium quod ad supernaturalem uisionem requiri diximus emundatio scilicet conscientie que fit per motum¹⁰ liberi arbitrij in

1 1512,Bo,M,P,S¹,S²,U: dei beniuolentia. 2 Bo om. diuine bonitati. 3 Bo,M,S¹,S²,U: preclarum. 4 Bo,S¹,S²,U add. peroptatum. 5 V om. 6 P: instaurare. 7 S² om. 8 Thus Bo,D,P,U,V and W; B²,1512 and B¹: et in non tempore; M,S¹,S²: et nunc tempore; RG: in eenen corten nu des tijdes. Jordaens is using tempore adverbially. cp. 152.17. 9 B²: arborum; all other MSS: amborum. 10 Bo,V: modum.

peccatum.¹ Hec enim tria in iustificatione anime ita
 similiter concurrunt ut primum nec secundum sibi per
 momentum deesse patiatur nec tertium. Nam ex duobus
 generata, ut prius diximus, caritas nullam patitur
 in conscientia peccati maculam residere que sua solum²
 existentia operit multitudinem peccatorum et informem
 attritionem in contritionem se ipsa idest caritate
 formatam³ conmutat. Hic itaque est ordo iustificationis
 anime peccatricis. Primo, ut diximus, ordine quidem non
 temporis sed nature gratia infunditur qua mediante liberum
 arbitrium mouetur in deum, ex cuius vnione caritas oritur,
 ex qua demum perfecta contritio generatur. Nata autem
 contritio mox lacrimis et dolore conscientie sentinam
 infundit et peccati odio ac bene agendi concepto
 proposito / nuda, simplici et non ficta confessione
 vitiorum virus festinat euomere et reatus sui maculas
 voluntaria satisfactione detergere. Hoc modo iustificatus
 peccator mox cantat:⁴ Paratus sum et non sum turbatus ut
 custodiam mandata tua domine. Ex pristinorum tamen sordium
 et precipue diuine offensionis recordatione sibimetipsi
 vilescit⁵ et omne quod agit diuine maiestatis intuitu⁶
 nichilipendit.⁷ Quo fit ut humilitatis iudicio⁸ veterem
 hominem cum actibus suis cotidie⁹ destruens de die in diem
 bonis operibus renouetur et cordis oculi iuuenescant.
 Quo demum¹⁰ agitur ut diuine uisitationis etiam
 subito et insperato facto clamore: Ecce, vide,¹¹ nulla

I 1512,P: contra peccatum; Bo: add. idest contra; V:
add. videndum et deflendum. 2 B¹: non solum;
 S²: sua sola. 3 1512,Bo,P,S¹,S²,U,V,W: formata;
 D: caritatem formata; M: formata but om. id est caritate;
 RG: volcomenen rouwe. 4 Bo: dicat. 5 Bo: nichilipendit.
 6 B¹om. vilescit . . . intuitu. 7 1512,P: villipendit;
 V: nichil inpendit. 8 P: humilitas, om. iudicio.
 9 P: add. destruens. 10 D: de modo. 11 Bo,M,S¹,S²,
 U om.

fiat in uidendo difficultas vel mora vbi nec deest lumen gratie visibile deferens et ostendens nec sanus oculus purgate conscientie speciem visibilem suscipiens nec rectitudo liberi arbitrij conscientie oculum in deum reflectens.

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Hoc ergo de eo quod dicitur ecce.¹

RG.110

Capitulum ii. De triplici Christi aduentu.

Purgato tandem cordis oculo uide quid uideas:

101^a spon/sus inquit venit.

Notandum apud gramaticos hoc uerbum venit per se sumptum duplicis esse temporis, preteriti scilicet et presentis, et tamen hoc in loco parabolatur dominus de futuro quod per exclusionem fatuarum virginum liquido innotescit. In presenti namque nuptiarum prandio mali cum bonis pariter admittuntur et in tantum nemo excluditur ut etiam de regio mandato intrare aliqui compellantur. Illic uero non nisi qui parati fuerint cum sponso ad nuptias introibunt. Aduertendum ergo notari hic² posse aduentum triplicem sponsi nostri.

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In primo aduentu homo factus est propter homines.

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In secundo iuxta proportionem cordium donis gratiarum cotidie illabatur in homines.

In tertio quod in mortibus singulorum particulariter agitur in fine seculi vniversaliter iudicaturus est homines.

25

1 1512,P: Hec ergo de eo quod dicitur ecce dicta sufficient. 2 Bo,M,S¹,S²,U: hoc.

V om. Notandum (154.10) . . . introibunt (154.18) recommenc-
ing: Notandum triplicem esse aduentum sponsi nostri.

Capitulum iii. De tribus considerandis in aduentibus
et actibus Christi.

Uerum in hiis tribus aduentibus et in cunctis Christi
operibus tria consideranda occurrunt: scilicet causa,
habitudines eius inmanentes et actus apparentes. 5

Causa enim creationis¹ intellectualis et rationalis
creature, angeli² scilicet et hominum,³ est immensa
bonitas dei ut capaci ad hoc condite⁴ creature communicaret
et ostenderet sue⁵ diuitias bonitatis quatinus scilicet
101^b uisam⁶ diligeret dilecte / vniretur vnite⁷ perpetuo⁸ 10
frueretur. Et angelus quidem vnico motu liberi arbitrij
sue creationis consecutus est finem. Homo vero in presenti
uita multis motibus ad enigmaticam visionem et tenuem
prelibationem adiutus gratia pedetentim consurgit sed in
futura equalis angelis factus inebriabitur ab ubertate 15
domus dei et torrente [potabitur]⁹ voluptatis diuine deum-
que facie ad faciem s(i)cuti¹⁰ est videbit.

Causa autem dominice incarnationis erat inestimabilis RG.111
dilectio caritatis¹¹ qua deus sic mundum dilexit ut
filium suum vnigenitum daret et miserabilis conditio 20
necessitatis quam humanum genus obreatum originalis culpe
101^c innumeris / calamitatibus obsitum per se satisfacere non
valebat.

1 S² om. 2 P: angelorum. 3 1512, Bo, M, S^I, S², U:
hominis. 4 B^I: cotidie. 5 Bo: sui. 6 P add. et
cognitam. 7 1512, P: vnita. 8 B^I, Bo, M, S^I, S², U(?):
perpetue. 9 B²: inebriabitur; all other MSS: potabitur.
10 B²: secuti. 11 P om.

V omits the rubric and beginning of chapter iii (155.1-17),
recommencing at Causa autem dominice incarnationis.

Cause vero operum Christi¹ que in hoc mundo tam secundum diuinitatem quam secundum humanitatem operatus est quatuor sunt scilicet: amor eius eternus et increatus, amor eius creatus caritas dictus ex vnione hominis et verbi cum ceteris gratie donis anime illius infusus,² humane conditionis miseranda necessitas et reuerentia honoris paterni. Hee sunt cause primi aduentus Christi amabilis sponsi nostri et actuum eius tam inmanentium quam apparentium in carne gestorum.

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Dehinc considerande sunt sponsi nostri habitudines inmanentes³ et actus apparentes idest virtutes et actus virtutum.⁴

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101^d

Habitudo quidem illa qua se / habet ad patrem inaccessibleis⁵ et inconprehensibilis est nobis.⁶ Ea namque est qua a patre sine initio et absque vicissitudinis obumbratione nascitur et qua pater in eo et per eum tanquam in arte et per artem suam cuncta que in celis et terris sunt videt, condit, ordinat et gubernat. Ipse enim dei uirtus et dei sapientia est et communis cum patre spiritus sancti spirator qui amor est et nexus amborum et omnium que in celo et in terra sunt electorum, angelorum et hominum dulce vinculum caritatis. De hac Christi habitudine supersedemus ad presens sed de eis habitudinibus que ab infusis sibi secundum humanitatem virtutibus causabantur, si placet, pauca loquamur.

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Totidem quidem exstant huiusmodi habitudines quot

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1 P: salvatoris nostri Iesu christi. 2 B² corrected from infusio in darker ink, the reading is supported by B¹; V: infusio; other MSS: infusis; RG: minne . . . di Hi hadde in sire zielen. 3 Bo: ymagines. 4 Bo om. idest . . . virtutum. 5 B¹ add. est modus. 6 B¹ om. et inconprehensibilis est nobis.

After et actuum eius (156.7), V reads De virtutibus eius quibus plenus fuit dicere supersedemus ad presens, then omits all to the end of chapter vi.

virtutes quoniam singule singulas habent. Cum autem in Christo huiusmodi habitudines innumerabiles fuerint et nulla eas comprehendere valeat creatura tres tantum de innumerabili numero¹ ad nostram instructionem tollemus scilicet: humilitatem, caritatem et patientiam que ceterarum omnium virtutum et omnis perfectionis sunt principia et radices.

RG.112

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[Capitulum iiii. De gemina Christi humilitate.]²

Gemina in Christo secundum geminam naturam inuenitur humilitas scilicet dignatissima humiliatio³ diuinitatis et perfectissima humilitas humanitatis. Diuina enim Christi maiestas duplici nobis probamento humilitatem suam demonstrat.

102^a

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Primo dignatione assumptionis nature nostre eterne da(m)pnationis⁴ maledicto subiecte in personali vnitatem formam serui accipiendo ita ut Christum boni et mali fratrem vere valeant appellare et uice uersa eos vocare fratres ipse minime confundatur.⁵

15

Secundo matris electione quia non regis filiam sed pauperem mulierculam, virginem tamen purissimam, elegit in matrem ita ut diuine dignationis humilitate fragilis femina celi et terre et omnium que in eis sunt creatorum genitrix appelletur. Et in tantum sibi in Christo deus

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1 S²: multitudine. 2 B² and P omit the rubric.
 3 B¹: humilitas. 4 B²: darnationis. 5 Bo: ipse misericordissime non (in margin) confundatur.

V recommences at chapter vii.

et homo sua communicant ydiomata¹ ut quod per hominem actum est deus egisse vere dicatur et rursum diuinitatis opera de homine veraciter² predicentur.

102^b Humanitatis autem Christi perfectissima humilitas hiis nobis argumentis euidentijs innotescit.³ Nam cum uerbum caro factum plenum gratia et ueritate scriptura 5: testetur nulli dubium quin in conspectu paterne maiestatis⁴ humilis Christi anima cum omni ueneratione et / reuerentia inclinata fuerit et submissa, quod est humilitatis uerissimum probamentum. Ob hoc quidquid egit ad laudem et gloriam egit patris nusquam querens gloriam 10 suam. Humilitas eum legalibus subiecit cerimonijs et mandatis scilicet: circumcissioni, oblationi,⁵ redemptioni, census redditioni.⁶ Humilitate descendit cum parentibus ab Ierusalem in Nazareth et erat subditus illis haud dubium eorum intendens obsequijs et iussionibus 10 RG.113 obsecundans. Humilitate ad apostolatus sui ministerium⁷ elegit pauperes et ignobiles,⁸ intra quos erat non sicut cui ministratur sed sicut qui ipse ministrat eorum precinctus lintheo pedes lauans. Necessitatibus omnium tam anime quam corporis benignissime⁹ succurrebat et 20 quasi totius mundi seruum se omnibus exhibebat.¹⁰ Hec ergo nobis sint¹¹ uerissime humilitatis Christi probamenta pariter et exempla.

Capitulum v. De caritate Christi.

Secundam de Christi uirtutibus tractandam matrem 25

1 Bo: Sibi Christo deus sua communicant idiomata.
 2 Bo om. 3 1512,P: humilitas signis euidentijs innotescit; Bo,M,S¹,S²,U: humilitas euidentijs innotescit.
 4 P: glorie. 5 Bo om. 6 P om. census redditioni.
 7 1512,P: mysterium. 8 P add. inter viperarum genimina a seruo baptizari uoluit. 9 W om. 10 1512 add. Inter viperarum genimina baptizari uoluit. 11 B² is supported by B¹; all other MSS: sunt, except D, which has sicut.

102^c / uirtutum sumpsimus caritatem.

Caritas Christi intellectiuas anime sue vires eiusdem comprehensionis suspendio et eiusdem fruitionis silentio sustulerat qua nunc in celo plene glorificatus exultat.

Caritas cor eius quasi¹ uirgulam fumi ex aromatibus paterne laudis, dilectionis et uenerationis continue ascendere faciebat, pro humanis eum necessitatibus orare et quemcumque ageret ad honorem patris² agere persuadebat.

Caritas denique humanis eum infirmitatibus tam corporis quam anime condescendere faciebat corpora medendo miraculis et animas uerbis, moribus et exemplis. Discite inquit a me quia mitis sum et humilis corde et exemplum dedi uobis ut quemadmodum ego feci ita et vos faciatis.

Turbam triduo fatigatam miraculosis panibus pauit in heremo. Surdos fecit audire et mutos loqui. Cecos illuminauit et demones effugauit.³ Erexit claudos,

102^d mundauit leprosos et mortuos / suscitauit. Sed hec diuine dignationis opera non tam hystorialiter in corporibus quam spiritualiter in mentibus hominum peracta credenda sunt.

Quid plura? Excellentia caritatis Christi inuestigabilis est nobis quoniam ex fontano sancti spiritus pelago diriuata omnem creatam caritatem⁴ vnionis gratia dignitate nimirum regia antecellit.

Capitulum vi. De patientia Christi.

Sed iam tertiam Christi uirtutem⁵ scilicet patientiam

1 Bo om. 2 Bo om. 3 B¹ om. mutos . . . effugauit.

4 In B² in margin; M: creaturam. 5 W: caritatem.

V recommences at chapter vii.

paulo latius pertractemus.

Ipsa enim sponsum¹ nostrum ab ipso sue natiuitatis articulo usque ad crucis mortem et a planta pedis usque ad uerticem² mirandis ornatibus fecit insignem. Natus in diuersorio mox pannibus vilibus inuolutus³ in presepio reclinatur,⁴ octaua die fuso sanguine circumciditur, metu 5
minantis gladij in egyptium exilium propellitur, parentum obsequijs incuruatur, famem, sitim, et vigiliarum laborem propetit,⁵ et post quadragenarium ieiunium⁶ dyabolicis / temptationibus inprobiter perurgetur. Omnem Iudeam
103^a locatim percurrendo euangelium gratie predicando⁷ egrotos curando gemiscit, laboribus fatiscit, clamoribus et circumfluentium inportunitatibus molestatur. Iudeorum iniurijs afficitur, obiurgationibus angitur, detractio-
15 bus carpitur, irrisionibus deluditur, insidijs inpetitur et uirulentis odijs lacessitur. Ad extremum uenditur, traditur, capitur⁸ et falsis testimonijs accusatur. Ceditur, conspuitur, illuditur, collafisatur et ut reus mortis plectendus iudici presentatur. Condempnatur, ligatur, flagellatur, spinis coronatur et homicida di-
20 misso crucifigi omnium uocibus acclamatur. Baiulans sibi crucem ad mortem ducitur, manibus acclauatur et pedibus, aceto potatur felleo saturatus⁹ opprobrijs. Gustus patitur¹⁰ fellis amaritudine, olfactus¹¹ screa-
RG.115 rum putore, auditus insultantium exprobratione, visus larualium facierum irrisoria contortione et materni
103^b dolor(is)¹² afflictione. Tactus / cruciatur dolore multiplicis vulneris, extentione solutiua corporee compaginis et asperitate penetrabilis frigoris.
Super omnia autem piam torquebat¹³ animam summa caritate plenissimam ceca iudeorum obduratio, in multis 30

1 P om. 2 1512 add. capitis. 3 P om. 4 Bo: de-
clinatur. 5 P: propellitur. 6 W om. 7 D: procur-
rendo. 8 M om. 9 1512: saturatur. 10 1512,P: pa-
scitur. 11 1512: olfactur. 12 B²: dolorum; all
other MSS: doloris; 1512,P: doloris gemitibus et afflic-
tione. 13 U om.

preteritis, presentibus et post futuris tam amare passionis frustratio et precipue multorum suo sanguine laudandorum nulla uel minima gratitudo et futurorum iuramentorum passionis¹ sue obprobria sibi exprobandium blasphematio.² Ecce sic affectus sponsus noster visus est impijs iudeis non habere speciem nec decorem sed reuera sue nobis patientie ostendit insignia prebens se nobis preclarum speculum patiendi.

5

Preter hec omnia passionis genera diuinitas sensualitati consolationis et gratie subtraxit influxum et in illius tam valide tempestatis³ periculo solo patientie gubernaculo regebatur. Quod quasi admirans ipse clamabat: Deus meus quare dereliquisti / me? Verum sui doloris inmemor pro suis crucifix(or)ibus⁴ exorauit: Pater inquires ignosce illis quia nesciunt quid faciunt. Et exauditus est pro sua reuerentia. Nam forsitan ignorantes quid facerent sunt postea misericordiam consecuti.

10

103^c

Ecce sponsum nostrum⁵ triplici dyademate coronatum humilitat(e)⁶ scilicet caritate et patientia quibus non mater sed pater⁷ eum ab initio coronauit.

15

20

Quas ad mortem usque deferens non attriuit sed gemmis radiantibus totumque mundum illuminantibus⁸ inuestiuit⁹ et crucem eisdem coronatus ascendit latusque aperiens non solum debita nostra soluit verumetiam ex sui cordis thezauro sacramentorum gratiarumque donatiua in suo nomine militare uolentibus est largitus. Post resurrectionem uero gloria et honore plenissime coronatus in celum propria uirtute conscendit¹⁰

RG.116

1 D om. frustratio . . . passionis. 2 P om. et futurorum . . . blasphematio. 3 M: temptationis.
 4 B²: crucifixionibus; all other MSS: crucifixoribus.
 5 D om. quid . . . nostrum. 6 B²: humilitatem.
 7 1512,P: non nos sed pater. 8 Bo: radiantibus.
 9 1512,P: se uestivit. 10 1512,P: ascendit.

sedensque ad patris dexteram viuit et regnat in secula
seculorum.

103^d

Hec de primo et de preterito¹ Christi aduentu.²

Capitulum vii. De secundo Christi aduentu quo
per gratiam ill(abitur)³ animabus.

5

Secundus Christi aduentus inuisibiliter agitur
dum cotidie electorum suorum mentibus gratia noue visi-
tationis illabatur. De hoc aduentu pauca dicturi--
omissis hiis que de prima peccatoris conuersione uel
supradicta sunt uel dici possent⁴--causas eius et
modum ponamus.

10

Cotidianam itaque noue gratie infusionem et illap-
sum diuine visitationis in corda fidelium quadruplex parit
(c)ausa⁵ scilicet: diuina misericordia et nostra indigen-
tia, diuine largitatis profluuium et nostre paupertatis

15

1 S² om. 2 1512, P add. dicta sufficient. 3 B²: il-
libamur, partially corrected to illibitur; D om. illabi-
tur animabus; P om. the entire heading; other MSS illabi-
tur. 4 1512, P om. omissis . . . possent. 5 B²: ausa.

V recommences (162.6) Secundus Christi aduentus inuisibili-
ter agitur dum cotidie electorum suorum mentibus gratia
noue uisitacionis illabatur. Sicut supra dictum est de
causis primi aduentus sic hic causas secundi aduentus
cotidiane noue scilicet gratie infusionis ponemus. Scien-
dum autem quod cotidianam noue gratie infusionem et illap-
sum diuine visitacionis in corda fidelium quadruplex parit
causa scilicet: diuina misericordia et nostra indigentia,
diuine largitatis profluuium et nostre paupertatis deside-
rium. Qualiter autem hec infusio noue gratie et diuina
uisitatio fiat videamus. Vir iustus in ymo . . . (163.10).
(f.224^v)

desiderium.¹ Qualiter autem hiis quatuor virtutum plan-
tule adolescant et dona gratie cumulentur exemplo visibi-
li inquiramus.²

Sole geminorum³ verticem permeante et valli profunde
altrinsecus excelsis incluse montibus feruoris sui radios
infundente tria beneficia consequitur uallis illa que non
tam affatim campis planioribus conceduntur. Ex montium
quippe resplendentia inclarescit, ex radiorum⁴ s(ol)arium⁵
confluentia⁶ / inferuescit, ex quo tertio vberi fructifi-
centia opimescit. Vallis profunda cor humile est. Vir
enim iustus in imo sue residens paruitatis, animaduertens
se nec esse nec posse aliquid a seipso, nec denique quid-
quam se habere quod non acceperit, in tantum ut in accep-
ta iam gratia⁷ nec subsistere nec proficere⁸ a semetipso
se posse aduertat, attendensque se in multis offendere et
in pluribus virtutum actibus se deficere ac negligenter
plurimos pertransire, humilitatis sibi infodit altam
vallem. In valle itaque humilitatis et indigentie con-
stitutus suam agnoscens veraciter paupertatem diuine bon-
itatis misericordiam inclamat suam pandens indigentiam et
diuinam munificentiam interpellans.⁹ Et quia hoc in casu
diuine maiestatis excellentiam et sue paruitatis¹⁰ defi-
cientiam intuetur factus est vallis humilis et profunda.
Christus ergo sol iustitie et misericordie in vertice
geminorum,¹¹ idest in patris et spiritus sancti equalita-
te, ad paternam dextram residens et necessitatibus semper¹²
humilium se inclamantium condescendens¹³ gratie sue radi-
os¹⁴ / in vallem illam humilis¹⁵ humiliatique¹⁶ cordis

1 1512,P: pium desiderium. 2 P: nunc inquiramus.
3 1512: solsticialem. 4 P om. 5 B²: salarium.
6 1512,P: influentia. 7 V om. 8 1512,D,M,P,S¹,S²,W:
in accepta iam gratia nec proficere; Bo,U: in accepta iam
gratia stare nec proficere; RG: noch staende bliven noch
voert-gaen in duechden. 9 Thus B² and B¹,D,V,W; other MSS:
interpellat. 10 B¹,M,P,S¹,S²: paupertatis. 11 1512:
solsticiali. 12 S¹ om. 13 1512: humilium ad se cla-
mancium condescendens; P: humilium ad se clamantium libera-
liter condescendens. 14 Bo om. 15 1512 om.
16 1512: humilitati.

infundit. Statimque illic duo montes celsiores celis
 omnibus intumescunt gemina scilicet desideria: vnum deo
 placite seruiendi et cum omni reuerentia semper laudandi,¹
 aliud virtutes perfectius possidendi. Hii, inquam, mon-
 tes celo altiores sunt quoniam diuine bonitatis misericor-
 diam suis apicibus inmediate contingunt et magnis clamori-
 bus pulsant diuine munificentiam² largitatis. Quo fit
 ut anime hoc modo amplioris gratie capaci effecte dator³
 dapsilis dans omnibus affluenter et non inproperans sue
 nequeat precludere influentiam bonitatis,⁴ quin⁵ etiam
 solis instar humilitatis eius valliculam⁶ hiis altis
 montibus interclusam triplici munere⁷ opulentet.

Siquidem⁸ anima humilis et humiliata noue gratie
 infusione clarius illustratur, caritatis dilectione⁹ fer-
 uidius inflammatur, ex quo demum¹⁰ virtutum perfectione
 et bonorum operum opibus¹¹ vberius locupletatur.

104^c

Hec itaque causa, / hic modus, hec exenia sponsi
 nostri visitationis interne.¹²

Est preter hunc alius cotidiane noue gratie

1 1512: vnum semper laudandi dominum cum omni reueren-
 tia placide seruiendi; P: unum scilicet semper laudan-
 di dominum et cum omni reuerentia placite seruiendi.

2 W: misericordiam. 3 D om. 4 1512, Bo, M, P, S¹, S², U
om. et . . . bonitatis. 5 1512 om. 6 D om. boni-
 tatis . . . valliculam. 7 P om. triplici munere.

8 V: Statimque. 9 P add. cordiali. 10 D: de modo.

11 W: operibus. 12 P: eterne interne.

V omits from Statimque (164.1) to opulentet (164.11), but
 restores the description of the twofold desire after
 locupletatur (164.15) in these words: Ex hac enim visita-
 tione homo geminum desiderium concipit vnum deo placite
 seruiendi et cum omni reuerentia semper laudandi aliud
 uirtutes perfectius possidendi. V then continues: Hec
 encenia sponsi . . . (164.16). (f.225^r)

infusionis modus quotiens scilicet quis humiliter nullum gratie ponens obicem quoduis ecclesie suscipit sacramentum. RG.118

Obices autem sacramentalium gratiarum sunt ut in baptis-
mate fidei fictio,¹ in penitentia nulla contritio, in
sumptione eucharistie propositum mortaliter peccandi ac
sinistra intentio et in ceteris quid simile. 5

Hic est igitur sponsi nostri Christi secundus et
cotidie presens aduentus nobis magnopere attendendus et
crebris desiderijs exoptandus² vt qui per nos stare aut
procedere non valemus frequentis visitationis³ eius
gratia confortemur. 10

Capitulum viii. De aduentu Christi ad iudicium.

Tertius et⁴ adhuc futurus Christi aduentus in iudicio
extremo complebitur et in singulorum obitibus quodammodo
preuenitur. Circa hunc aduentum quinque considerata
sunt scilicet: causa, modus, testes, accusator et iudex. 15

104^d Causa huius aduentus triplex est scilicet: temporis
congruitas, cause oportunitas et iudicis / equitas.

Temporis congruitas specialis⁵ est dies obitus singu-
lorum et dies iudicij⁶ generalis. Omni enim anime in sua
creatione et incorporatione constitutus est a deo certus
terminus sibi soli cognitus quem nulla poterit preterire
ut corpus deserens diuinis se conspectibus representet. 20

Cause oportunitas est ut anima de omni uerbo quod-
cumque locuta fuerit et de omni opere⁷ quodcumque egerit
ueritati omnia peruidenti⁸ rationem reddat. 25

Iudicis autem equitas hunc ob hoc causat aduentum
quia iustum⁹ est ut irreuocabilis sententia ab inmutabili¹⁰

1 W om. 2 V: expectandus; W: adoptandus. 3 Bo: con-
solationis. 4 In B² interlinear in another hand.
5 P om. 6 P: obitus. 7 P: tempore. 8 P: per
inpendenti. 9 D: multum. 10 Bo: innumerabili.

equitate et infallibili ueritate¹ feratur. Christus autem iustitia est inflexibilis² et ueritas³ cui omne⁴ abditum⁵ patet quia filius dei est, cui et pater omne dedit iudicium quia filius hominis⁶ est.⁷ Iudicet ergo Christus quia sapientia est omnia sciens, uirtus omnia potens, iustitia recte sententians. Has ob tres causas agitur in mortibus singulorum iudicium speciale et in nouissimo die generale iudicium expectatur.⁸

RG.119

Modus huius aduentus est unicuique iuxta propria merita secundum equitatis regulam premia reddere uel uindictam.

10

105^a

Reddet enim iustis mercedem laborum suorum pro singulis scilicet⁹ operibus in deum recta intentione re/latis seipsum bonum inmensum dans in premium. Nec dicimus humanum quantumque conatum tantum bonum posse digne¹⁰ aliquando promereri sed cooperante deo¹¹ humanis meritis agitur ut in uirtute diuinitatis patratis operibus ipsa deitas in premium congruitatis iustitia largiatur.

15

Iniquos uero iusto iudicio eterno addicet incendio quia contempto bono eterno¹² et¹³ inmutabili transitorium et mutabile elegerunt et diuino honore uoluntateque despectis ac mandatis celestibus obaudit a deo se uoluntarie auertentes creaturis finaliter adhererunt.¹⁴

20

Testes uero huius examinis¹⁵ angeli sunt et propria conscientia singulorum, accusator dyabolus, iudex infallibilis Iesus Christus.¹⁶

25

1 V: equitate. 2 V: infallibilis inflexibilis.
 3 1512 add. infallibilis. 4 B¹ om. 5 P: absconditum; V: obitum; W: additum. 6 U om. 7 1512,P om. quia filius hominis est. 8 W: spectatur. 9 1512: suis; W om. 10 P om. 11 P om. 12 D om. 13 In B² interlinear in another hand. 14 1512,P: et diuinum honorem propria uoluntate auertentes creaturis finaliter adhererunt; Bo,M,S¹,S²,U: a diuino honore se uoluntarie auertentes creaturis finaliter adhererunt; RG: jeghen sine eere ende jeghen sinen wille. 15 P: finalis examinis. 16 1512,P add. cui omne imperium laus et honor in secula seculorum.

Capitulum ix. De quinque generibus hominum Christi iudicio sistendorum.

Quinque autem hominum genera Christi sistentur iudicio quoniam, ut ait apostolus, omnes stabimus ante tribunal Christi.

105^b Primum genus et pessimum est falsorum caterua Christianorum¹ in peccatis mortaliibus sine contritione et penitentia morientium et quasi iumenta in suis stercorebus putrescentium. Hii enim quia Christi mortem et ecclesie sacramenta aut contempserunt aut eis frustra et indecenter usi fuerunt nec operibus misericordie nec dominicis mandatis operam² inpenderunt iusto iudicio³ ad profunda tartari dampnabuntur.

Secundum genus est totus exercitus infidelium. Hii et si in iudicio apparebunt tamen quia non crediderunt iam dudum iudicati fuerunt. Qui enim non credit iam iudicatus est et qui non diligit Christum manet in morte. Minus tamen dampnatis Christianis apud inferos torquebuntur quia cui minus committitur minus ab eo exigitur et seruus nesciens voluntatem domini sui plagis paucioribus uapulabit.

Tertium genus⁴ est turba penitentium qui nundum peracta⁵ penitentia decedentes⁶ per ignem purgatorium liberantur.

Quartum genus est numerus bonorum⁷ mandata dominica

1 P: primum ergo et pessimum genus astantium in illo finali iudicio est falsorum Christianorum. 2 P: piam operam. 3 1512, P: dei iudicio. 4 P add. hominum in iudicio astantium. 5 W om. qui nundum peracta. 6 P: ab hoc seculo descendentes. 7 1512 add. vel beatorum.

105^c

fideliter obseruantium aut de suis lapsibus peracta penitentia¹ satisfacientium, caritatis misericordieque operibus insistentium et plene in hac uita mundati² sine purgatorio mox auolantium.

Quintum genus est societas perfectorum qui corporalem exercitacionem ad modicum utilem pietate mentis excedentes conuersantur in celis,³ in quibus vicaria caritate deus et in deo ipsi amabilem et mutuo penetrabilem faciunt mansionem⁴ in tantum ut solo temporis et mortalitatis intermediente vmbraculo sint difformes. Nam mox corporis uelamento deposito in ictu oculi plena beatitudine perfruuntur. Hii in iudicium non veniunt ut iudicentur ipsi sed ut Christo in sede maiestatis sue sedenti assideant xii tribus Israel iudicantes.

Tunc nouissima omnium destruetur mors et omnis temporalis pena et(iam)⁵ purgatorij finem accipiet⁶ solis reprobis cum suo principe dyabolo et angelis eius penam

1 D om. decedentes . . . penitentia. 2 1512,P: mundatorum; S¹: mundatis; S² om. caritatis . . . mundati. 3 1512,P add. adhuc manentes in terris. 4 D: facium mentionem. 5 B²: et; W om.; all other MSS: etiam, except P, which omits pena etiam. 6 1512,P: finem sempiternum habebit; Bo,M,S¹,S²,U: finem sempiternum accipient; D,W: finem sempiternam, omitting accipiet.

V omits chapter ix.

5

10

15

RG.121

105^d

sortientibus sempiternam.¹ Benidicti uero patris cum suo rege super/na mox petent² de clarissima visione, firmissima conprehensione et dulcissima fruitione diuine essentie in eternum gaudentes. Hic est ergo tertius Christi aduentus quem uel singuli in morte uel ad extremum iudicium omnes pariter opperimur.

5

Capitulum x. Epylogus aduentuum predictorum.

Ad primum igitur aduentus misterium quo se deus humiliavit³ formam⁴ serui accipiens et humilitatis, caritatis et patientie perfectissime gloriosa prebens documenta pariter et exempla factus est pro nobis patri [obediens]⁵ usque ad mortem crucis crebro mentis oculos reflectentes vt veri ministri eius simus⁶ sequamur eius vestigia⁷ et foris perfectos⁸ virtutum mores abintus humilitatem, caritatem et veram [patientiam]⁹ cordicitus emulemur.

10

15

1 The phrase solis . . . sempiternam appears only in B² and B¹; RG: Ende alle die verdoemde zullen sincken ende versincken inden gront der hellen in eene verderfenisse ende in een eewich vervaren zonder inde, metten viant ende met sire gheselschap. 2 P: superna et excelsa mox petent cum dicetur: Venite benedicti patris mei etc. 3 Bo,U: humanavit. 4 P: Ad misterium ergo primi aduentus domini quo exinanivit formam. 5 B² and D om. obediens; B¹ places obediens after crucis; P: per omnia patri obediens. 6 P add. sicut ipse ait, qui mihi ministrat me sequatur. 7 V: exempla. 8 U: vestigia actiones et perfectos. 9 B²: humilitatem, as also D and W; Bo,U: patientiam caritatem et veram humilitatem; M,S¹,S²: caritatem et veram humilitatem; RG: van binnen met karitaten ende met ghewarigher oetmoedicheit.

V recommences at Ad primum . . . (169.8).

Secundi vero aduentus frequentiam quo per gratiam electorum illabitur mentibus cotidianis ymmo continuis desiderijs inclamemus vt non solum in accepta gratia perstare verumetiam virtutum incrementis proficere valeamus.

106^a Tertius denique aduentus desideranter, confidenter et reuerenter nobis est expectandus¹ ut / ab hoc ergastulo corporis absoluti intremus in gaudium domini nostri et perfruamur gloria claritatis² eterne.

5

Capitulum xi. De exitu quo exitur obuiam sponso.

Mundificatis primum per caritatem et conscientie serenationem³ oculis cordis et ostenso visibili idest sponsi aduentu triplici quid agere debeamus insinuat: Exite inquiring.

10

Per gratiam enim et caritatem illuminatis et propositi sibi gloriosi visibilis Christi aduentum⁴ attendentibus noua lux iustitie oritur idest desiderium uirtuosis⁵ RG.122

1 P: est cum filiali timoris nobis expectandus.

2 1512: charitatis; P: vite. 3 V: seruationem; W: conseruationem. 4 1512,P: Per gratiam enim et caritatem illuminatis cordibus nostris et Christi dei summi visibilem gloriosumque aduentum. 5 1512: studiosis.

V titles chapter xi De virtutibus quibus prudens virgo adornari debet cum quibus obviam eat sponso. The first paragraph starts: Mundificatis igitur per caritatem et conscientie seruationem oculis cordis noua lux iustitie idest desiderium Christum virtuosis moribus imitandi et ideo quod agere debeamus insinuat dicens: Exite cum uirtutibus suis (MS. sed) ad deum ut sitis ornati virtutibus scilicet caritate, humilitate, obedientia et ceteris. Caritas siquidem (MS. si quidem) quasi alueus . . . (171.6). (f.225^v)

171.

Christum moribus imitandi. Clamans ergo Christus ait:
Exite.

106^b Tribus itineribus exitus iste completur quia ad deum,
ad nosipsos et ad proximos exire iubemur. Ne autem in
hijis exitibus deuijs anfractibus¹ oberremus caritatem et
iustitiam duces inclitas subsequamur. Caritas siquidem 5
quasi alueus ex eterni amoris pelago deriuatus ad locum
vnde exiuit semper reuerti conatur quamquam continuitate²
essentie nunquam a sua origine seiungatur. Ius(tit)ie³
vero riuulus ex latissimo⁴ caritatis alueo⁵ ge/neratus
omnes virtutum morumque preciosas generat⁶ margaritas qui- 10
bus decet dei regiam idest rationalem animam adornari.
Vtraque autem scilicet caritas et iustitia tertiam pariunt
virtutem idest humilitatem que moralis regni anime est
solidissimum fundamentum.

Hee tres uirtutes totam fabricam ceterarum uirtutum 15
sustentant. Caritas namque hominem immense dei bonita-
tis vnde ipsa originata est conspectui semper sistit qua-
tenus eius adiutus gratia honorificentius deo uiuat fir-
miorique gradu persistat et in uirtutibus latius⁷ adolescat.

1 1512: confractibus; D: aut fractibus. 2 V: comuni-
tate (?). 3 B²: Iustie. 4 Bo: altissimo. 5 M om.
6 1512,P: congregat; B¹,Bo,D,W,U om.; M,S¹,S²: continet.
7 P: latius et habundantius (?).

After seiungatur (171.8), V restores part of a sentence from
the omitted chapter v (159.21): Excellentia caritatis patet
quoniam ex fontano sancti spiritus pelago deriuata omnem
creatam caritatem vnionis gratia dignitate nimirum regia
antecellit. (f.226^r).

V omits from Iustitie (171.8) to sustentant (171.16).

Iustitia autem hominem eterne ueritati facit esse presentem quo et ipse ueritati pateat, incrementum luminis ab ea suscipiat et adiutus dei uultu absque errore uirtutes perficiat vniuersas. Humilitas uero hominem diuine maiestatis obtutibus representat ut et semper sue paruitati intendat, diuine potentie tota¹ confidentia inheret et nulla sui estimatione tumescat.

5

106^c Capitulum xii. De humilitate que est exordium / genealogie uirtutum subscrip(te).²

Et quia humilitatem pro uirtutum iecimus³ fundamento cathalogum seu potius genealogiam uirtutum texere cupientes ab humilitate primitus ordiamur.

10

Est⁴ autem humilitas profunda cordis in conspectu diuine magnitudinis⁵ inclinatio. Hoc⁶ enim iustitia iubente mox cor amantis caritatis instinctu inclinijs⁷ humilibus et deuotis adinplet.

RG.123

15

Animaduertens enim humilis Christi amator tam potentem tam excelsum in excelsis⁸ tam per se diuitem sibi tam uili tam exiguo tam pauperi homuncioni tam fideliter tam humiliter⁹ et in tanta paupertate seruisse¹⁰ hinc

20

1 W om. 2 B²: subscripi; Bo,M,S¹,S²,U: subscriptarum; P omits the entire rubric; other MSS: subscripte. 3 W: recipimus. 4 V: Per se. 5 1512,P: maiestatis; RG: weerdicheit. 6 1512,P: hac; Bo,M,S¹,S²,U: hec; RG: Dit heetet ende ghebiedet gherechticheit. 7 U: indiciis. 8 1512,P om. in excelsis. 9 1512,V om. tam humiliter. 10 Bo,M,S¹,S²,U: se unisse.

V omits from Iustitia (172.1) to vniuersas (172.4), but substitutes a sentence based on an earlier omission:

Sequitur videre de humilitate quia moralis regni anime est sollidissimum fundamentum. (cp.171.13)

V omits the rubric and opening sentence of chapter xii.

106^d tanta in humili¹ eius corde reuerentia tanta nascitur²
 diuine veneratio maiestatis quantam nec verbis exprimere³
 nec indicatijs sufficit demonstrare. Honorem namque et
 reuerentiam diuine magnitudini exhibere extrinsecus quidem
 humilibus obsequijs intrinsecus vero reuerentibus inclinijs
 est primus actus et delectabilissimus humilitati, suauissi- 5
 mus carita/ti et decentissimus equitati. Nequit siquidem
 cor humile amantis⁴ aut deo eiusque nobilissime humanitati
 honores suo desiderio sufficientes inpendere aut sese sa-
 tis⁵ vilipendere. Quo fit vt⁶ in diuini honoris exhibi-
 tione et in humilibus obsequijs se semper deficere ac neg- 10
 ligere queruletur.

Nec modo deo verumetiam sancte matri ecclesie eius-
 que sacramentis,⁷ ministeriis⁸ et ministris reuerentiam
 exhibet humilem et condignam. Frugalis proinde est in
 cibo, potu et vestibus, moderatus in uerbis, responsis 15
 et gestibus, humilibus obsequijs et actibus promptus et
 in omni sua conuersatione infictitius et incomptus.⁹ Tam
 mentalem quoque quam corporalem excercitationem tam dei
 quam hominum conspectibus tanta humilitate venustat vt
 non tantum¹⁰ nulli tribuat materiam offendendi sed nec 20
 emulis etiam det occasionem mordendi.¹¹

Sic ergo firmata humilitate uirtutum omnium funda-
 mento destruitur superbia omnium malorum initium et radix.

Quid plura? Quibus te laudibus efferam, o dulcis
 humilitas, deo cara,¹² angelis grata et hominibus¹³ amabilis. 25

1 1512 om. 2 V om. 3 1512,P om. 4 1512,P: veri
 amantis. 5 S¹,S² om. 6 In B² interlinear perhaps in
 another hand. 7 1512: sacris. 8 1512,D,M,P,S¹,S²,U,W:
 misteriiis. 9 1512: nec fictus neque comptus; Bo,D,M,
 S¹,S²,U,W: infictulus et incomptus; P: non fictulus neque
 comptus. 10 1512,Bo,M,P,S¹,S²,U om. non tantum.
 11 1512,Bo,M,P,S¹,S² U om. sed . . . mordendi. 12 S²:
 grata. 13 P: piis hominibus.

107^a Per te / siquidem dyaboli, seculi et peccati multiplex
 laqueus conteritur. Per te tui possessor in sese por-
 tunus et bene ordinatus efficitur et in propria virtutum
 constituitur¹ regione. Per te tuis celi ianua aperitur²
 et tui gratia eorum oratibus³ inclinatur altissimus aures 5
 excellentissime maiestatis. Per te tui alte conualles
 effecti gratiarum replentur fluentis et ne ulla minax RG.124
 tempestas concutiat solide⁴ Christo petre radicitus
 infundantur in qua omnem edificationem humiliter construc-
 tam si ruant venti temptacionum et fluent flumina vitiorum 10
 non poterunt mouere vmquam fundata enim est supra firmissi-
 mum fundamentum.⁵

Capitulum xiii. De obedientia.

Mater⁶ uero humilitas primam filiam obedientiam
 gignit. Neque enim quis vere et cordicitus obediens 15
 est preter humilem nec nisi per obedientiam humilitas
 vera probatur.

Est autem obedientia submisse⁷ fl(e)xibilitas⁸ vol-
 untatis et ad omne bonum infatigabilis animi promptitudo.

107^b / Obidentia quidem suo ordini inserit vniuersa. Et 20
 / enim carnem spirituj et spiritum suo⁹ subigit creatori

1 W om. 2 P: Per te celi ianua tuis tanquam dulcissi-
 mis aperitur. 3 1512: orationibus; P: petitionibus at-
 que orationibus. 4 In B² emended, perhaps in same hand,
from solido; B¹: solido; other MSS: solide; 1512: CHRISTO
 solide petræ; P: Christo petre solide tabernaculum tuum;
 RG: ende Cristus, die vaste steen. 5 Bo add. idest Chris-
 tum. 6 P: Pater; S²: Pater, corrected in margin.
 7 Bo om. 8 B²: flixibilitas. 9 V om. et spiritum suo.

Without rubric or physical break in the text, V recommences
at chapter xiii: Humilitas vero obedientiam gignit. (174.15).

quatenus deo spiritum sensualitatem spiritu gubernante¹
 hostia uiuens sancta dei placens et rationabile obsequium
 offeratur. Nec modo dei mandatis et diuine subdit homi-
 nem voluntati verumetiam ecclesiasticis subicit² sacramen-
 tis, preceptis et iussionibus, consilijs et dogmatibus,
 scripturis et moribus vniuersis. Subiectumque facit
 omni humane creature propter deum et in dandis consilijs,
 auxilijs et obsequijs tam corporalibus quam spiritualibus
 promptum et hylarem prout salua discretionis regula vnicui-
 que nouerit oportunum.

Per eam superbie filia inobedientia virulenta vipera
 enecatur.

Et humilitas tanquam per suam sobolem genitrix dila-
 tatis bonorum actuum fimbrijs propalatur. Ipsa prelatos
 quantum expedit et subiectos quantum sufficit possidens,³
 prelati reuerentiam et auctoritatem, subiectis condescen-
 dentiam et benignitatem exhibere procurat et pace continua
 federat vniuersos. Ipsa / amatorem suum inferioribus
 reddit imitabilem,⁴ equalibus sociabilem, superioribus
 amabilem, deo acceptabilem et ab eo exaltabilem et eter-
 nis gratie donis ditabilem.

Capitulum xiiii. De abdicatione proprie voluntatis. RG.125

Obedientia autem generat abdicationem proprie voluntatis.

1 1512,P: quatinus deo spiritum et spiritu sensualitatem
 gubernante. 2 W om. 3 The words prelatos . . .
 possidens appear only in B², B¹, D and W. 4 W: amicabilem.

V omits from Per eam (175.11) to the end of the chapter,
recommencing at Obedientia (175.23).

Nam digitis quodammodo palpabile est¹ neminem posse suam in alterius transfundere voluntatem nisi is duntaxat qui obedientie matris fuerit uberibus ablactatus quamuis saluo proprie voluntatis dominio posset quis in exterioribus actibus alienis se voluntatibus conformare.

5

Proprie voluntatis abdicatio suum prohibet possessorem specialem² qualemlibet viuendi modum vitis sanctorum ac doctrinis dissimilem vsurpare sed in omni sua conuersatione dei honorem suadet attendere, preceptis³ dominicis et ecclesiasticis obedire et salua discretionis norma eorum cum quibus uiuit moribus concordare.

10

107^d

Per abdicationem proprie voluntatis in agendis et patien/dis tota materia⁴ et omnis occasio superbie penitus annullatur et humilitas in summo gradu consummatur.⁵

Dei voluntas pleno dominio fungitur et hominis voluntas diuine voluntati sic vnitur ut contrarium velle nequeat uel optare. Istiusmodi⁶ voluntatis proprie abdicator exiit veterem hominem cum actibus suis et indutus est nouum hominem qui secundum deum creatus et renouatus est in iustitia et sanctitate voluntatis diuine.

15

20

De huiusmodi⁷ in euangelio veritas loquitur: Beati pauperes spiritu, abdicatores uidelicet proprie voluntatis, quoniam ipsorum est regnum celorum.⁸

1 P add. idest res evidentissima. 2 U: spiritualem.

3 Bo om. 4 Bo: superbia. 5 P: conservatur.

6 P om. 7 P add. paupertate dominus. 8 W om.

quoniam . . . celorum.

V omits from quamuis (176.3) to conformare (176.5) and from in agendis (176.12) to consummatur (176.14). For Istiusmodi voluntatis proprie abdicator (176.17) V reads simply talis. V omits from et indutus (176.18) to the end of the chapter.

Capitulum xv. De patientia.

Abdicatio proprie voluntatis patientiam parit.
 Neque enim quis perfecte patiens in omnibus esse valet
 qui non diuine voluntati propriam ita subegerit ut sub-
 iectus sit etiam omni humane creature propter deum in
 licitis vtilibus et honestis.

5

Est autem patientia omnium uel dei permissione uel
 creaturarum illatione accidentalium pacata tollerantia. RG.126

108^a

Patientem quippe non contristat quicquid ei acciderit
 neque scilicet temporalium / bonorum aut amicorum amissio,
 morborum aut scandalorum incursio neque uita neque mors
 neque purgatorium, dyabolus uel infernus, quin vere cari-
 tatis imperio diuine sese per omnia subiciat voluntati.

10

Vnde quia eum de mortali peccato propria conscientia
 non accusat leue¹ est ei quicquid deus iusserit tolerare
 siue temporale fuerit seu eternum.

15

Per patientiam homo mirifice² d(e)coratur³ et aduersus
 spiritum iracundie quo multipliciter concutitur⁴ et ad
 varias temptationes disponitur munite⁵ armatur.⁶

Capitulum xvi. De mititate.

20

Patientia autem generat mititatem. Nemo enim in

1 1512, Bo, M, P, S¹, S², U: bene; RG: licht. 2 W: honori-
 fice for homo mirifice. 3 B²: docoratur. 4 P om.;
 V: concurritur. 5 V omits, but leaves a space; W:
 mirifice. 6 P add. unde scriptum est patientia vobis
 est necessaria; V: armantur.

V recommences at Abdicatio (177.2).

aduersis vere¹ mitis existit nisi is solum cui patientia suffragatur.

Mititas possessori suo pacem de omnibus pollicetur quoniam mansueti hereditabunt² terram et delectabuntur³ in multitudine pacis. Mitis leuiter sustinet dura verba, terribilia in se corporis agitantia, furiosa iracundie opera et omnem qualemuis iniuriam seruata pace⁴ facile floccifacit.⁵ Nam nil aliud est / mititas quam in patientia⁶ tranquillitas.

Per mititatem uis⁷ irascibilis quasi⁸ quodam silentio immobilitatur, concupiscibilis uirtutibus sublimatur, rationabilis hoc⁹ aduertens letatur¹⁰ et conscientia tante¹¹ dulcedinis gustu pace mirifica tranquillatur.

Denique per eam ire tyrannia prorsus destruitur quiescente dei spiritu super humilem et quietum. De istiusmodi quoque veritas dicit:¹² Beati mites quoniam ipsi possidebunt terram. Idest¹³ nature proprie quieta possessione et temporalium rerum tranquillo usu gaudebunt.

Capitulum [xvii]¹⁴. De benignitate.

Mititas denique benignitatem gignit. Nam palam omnibus innotescit solum mitem esse vere benignum.

1 V: unde. 2 S²: possidebunt. 3 Bo: damnabuntur.
4 1512,P add. cordis; W om. seruata pace. 5 Bo,M,P, S¹,S²,U,V,W: flecti facit. 6 1512,P: vera patientia.
7 Bo: vir. 8 1512,P: cum. 9 Bo: honoris.
10 P: exultet et letatur. 11 Bo: tandem. 12 P: De hac autem uirtute sic ait veritas; V: de istis in euuangelio. 13 Bo om. 14 B² omits the chapter number.

V omits from Mititas (178.3) to pacis (178.5), and from Per (178.10) to tranquillatur (178.13), recommencing Per mititatem quippe . . . V also omits et temporalium rerum tranquillo usu gaudebunt (178.18).

Benignitas iratorum animos blanda humanitate, dulci affabilitate et pijs actibus nititur emollire vbi spondet effectum.

108^c Per benignitatem caritatis fructuositas coalescit¹ quoniam cor² benignitate refertum est quasi lampas oleo plena / errantibus³ quidem bonis lucens exemplis, desolatos et tristes⁴ blandis vngens⁵ alloquiis, iracundie iaculo sauciatos pijs uerbis medicans et obsequiis, et mentes uirtutibus pingues ardore caritatis accendens⁶ non odijs, non inuidentijs alienis⁷ vitrea fragilitate tabescens sed fraterne dilectionis firmitate metallica⁸ indurescens. 5 10

Capitulum xviii. De compassione.

Benignitas autem compassionem parit. Nam sole pie mentes omnium necessitatibus benigna conpatientia condescendunt. 15

Est autem compassio ad omnem necessitatem pia cordis conmotio.

108^d Compassio pium Christi⁹ militem regi suo tam crudeliter occiso¹⁰ conpati facit inprimens eius menti tam necessariam causam mortis tam piam et promptam patiendi¹¹ animi¹² voluntatem tam dura uerba duriora uerbera durissima crucis tormenta quorum amara recordatio pium cor lacrimosa compassione concutit¹³ et Christo sponso¹⁴ dolorosa di/lectione conrucifigit. 20 25

1 1512,Bo,D,P: conualescit. 2 1512,P add. humanum.
 3 D: ex radiantibus. 4 Bo: tribulatos. 5 P: con-
 solans; W om. 6 V: et mentes bonorum caritatis ardore
 accendens. 7 Bo om. 8 W om. 9 M om. 10 Bo:
 crucifixo. 11 Bo,M,S¹,S²,U: faciendi. 12 Thus B²,B¹
 and V; all other MSS omit. 13 P: convertit.
 14 P: tam amabili sponso.

Compassio proprias¹ suadet attendere² negligentias et RG.128
 defectus, teporem et pigritiem,³ temporis amissionem et
 in uirtutibus moribusque perfectis tantam proprio neglectu
 pauperiem. Horum consideratu homo salutari compassione
 sue anime miseretur ut deo placeat totis viribus deinceps 5
 elaborans.

Compassio denique hortatur perpendere erratus multi-
 plices proximorum, dei scilicet et eterne beatitudinis parui-
 pensionem, diuinorum beneficiorum tam in actionibus quam
 in passionibus⁴ ingratitude,⁵ tantam eorum in virtutum 10
 cognitione, possessione et exercitio paupertatem, eorum
 uiceuersa tantam in nequitijs et astutijs secularibus sa-
 gacitatem, tam diligentem temporalium lucrorum indaginem
 et tam nullam eternorum bonorum aut tenuem voluntatem.⁶
 Horum consideratione compassionis stimulo mens pia con- 15
 pungitur et desiderio salutis omnium inflammatur.

Compassio proinde necessitatibus omnium⁷ corporali-
 bus misericorditer permouetur aduertens in alijs famem,
 109^a sitim, frigora, nuditates, egritudines, indigentiam plu-
 rimam, iniurias multifarias et contemptus, in alijs tem- 20
 poralium possessionum⁸ et amicorum⁹ amissiones, honorum
 et fame corruptiones, pacis et quietudinis turbationes et
 innumerorum accidentium humanam naturam prementium duos
 euentus. Horum attentio benignam animam pia compassione
 cruciat sed super omnia dolori est huiusmodi afflictorum 25
 impatientia non solum¹⁰ nulla in suis aduersitatibus meri-
 torum premia cumulantium verum insuper eterna per intolle-
 rantiam supplicia promerentium.¹¹

1 V: proprietas. 2 W om. 3 P om. et pigritiem.

4 V om. tam . . . passionibus. 5 B¹, V: magnitudinem.

6 1512: & tam nullam aut tenuem voluntatem & festinan-
 tiam ad æternorum bonorum querendam fœlicitatem; P: et
 nullam aut tenuem voluntatem et festinantiam ad eterno-
 rum querendam felicitatem. 7 P om. 8 1512, Bo, D P :
 passionum; RG: verliese van maghen, van vrienden.

9 P: carorum. 10 Bo om. 11 P: non solum non cumu-
 lantium in suis aduersitatibus aliqua premia meritorum ymo
 quod longe peius per suam intollerantiam eterna miseri
 supplicia promerentur.

Hoccine¹ est compassionis negotium.

Ceterum per compassionem tertia mortalium criminum² bestia, inuidia scilicet, obruitur quoniam compassio corpium dulci sauciat uulnere³ communis omni indigentie caritatis quod donec uirtutum progenies prescripta regnauerit nulla obduci potest escara negligentie⁴ uel torporis. Hoc namque compassio a uirtutum omnium datore sola pre ceteris fungitur officio ut necessitatibus omnium pijs uisceribus misereatur atque condoleat.

Ob hoc / et ueritas repromittit: Beati qui lugent quoniam ipsi consolabuntur dum ea que nunc in lacrimis et compassione seminant in exultatione messuerint felicitatis eterne.

109b

RG.129.

Capitulum xix. De largitate.

De compassione uero et misericordia largitas parturitur. Nemo namque preter misericordem supernaturaliter communi⁵ caritatis fauore largus est quamuis specialibus

15

1 1512: hoc sane. 2 P om. 3 1512,P: vulnerat predulci uulnere. 4 Thus B²,B¹,D and W; 1512: nulla abduci potest scoria negligentiae; Bo: nulla obduci potest excaries idest fex vel negligentia; M,S¹,S²: nulla abduci potest excarie; P: nulla potest abduci scoria negligentie; U: nulla obduci potest, followed by a blank, in margin is written excaries idest fex vel negligentia; RG: ende niet ghenesen en mach. 5 W om.

V omits Hoccine est compassionis negotium (181.1). V then omits from quod (181.5) to the end of the chapter, recommencing at De compassione (181.15).

acceptis personis multi plurima largiuntur caritate et
supernaturali vacui largitate.

Est autem largitas cordis caritatiua compassione per-
moti liberalis effusio.

109^c Rememorans quidem mens pia compassione saucia domi-
nice cruciamina passionis tanta sese largitate pro quali- 5
cumque vicissitudine tam mirande caritatis profundit ut
pro singulis articulis tam amari martyrij laudem, honorem
et reuerentiam condolentis gratitudinis Christo pro se passo
amanter rependat et corpus animamque humili et devota / sub-
iectione gratulanter submittat. 10

Recolens quoque miserens anime sue diuine sibi collata
beneficia bonitatis et sue negligentiam tarditatis mox
toto spiritu diuine sursum influit largitati et clementie,
fidelitati et beniuolentie,¹ voluntate prodiga perpetuam
offerens seruitutem. Recogitans proinde erratus varios 15
et iniustitias proximorum largitatis sue riuum ad locum
vnde exijt mox reflectens diuine bonitatis munificentiam
pijs clamoribus interpellat quo vanitatibus vanitantium
misertus² sue aperiat fontem doniflue largitatis et sue
infusione gratie ad veritatis tramitem errantes con- 20
ducatur.

109^d Attendens denique largiflue compassionis habitior³
tam multiplicem in proximis indigentiam corporalem prout
cuique opus fuerit ministrat, tribuit et accomodat et
iuxta suam facultatem singulos saluo⁴ discretionis can-
one⁵ consolatur. Hac / la(r)gitatis⁶ uirtute septem mi- 25
sericordie opera excercentur, a diuitibus quidem obsequijs
et facultatibus, a pauperibus uero pijs fauoribus et bonis

1 V om. fidelitati et beniuolentie. 2 1512: vanescen-
tium miserta. 3 B¹: habitator; P add. seu possessor.
4 Bo om. 5 P om. 6 B²: lagitatis.

In V, 182.11,12 read recolens quoque miseriam anime sue et
negligentiam de ingratitude beneficiorum dei mox ...

V omits from erratus (182.15) to habitior (182.21) and from
Hac (182.25) to the end of the chapter except as indicated
on p.183.

voluntatibus quo proculdubio uere in eis virtus perficitur largitatis. RG.130

Per anime largitatem virtutes multiplicantur et vires anime decorantur quoniam vir largus semper est spiritu letus, corde insollicitus,¹ affectu profusus et pijs actibus omnibus communiter beniuolus. Denique dapsilis animus terrena non diligens etsi nudus fuerit facultate locuples tamen est voluntate² et deo similis quoniam vitalis anime sue sensus dulci vegetatur spiraculo largiflue caritatis. 5

Quo et quartam mortalium peccatorum bestiam auaritiam in se perfecte contriuit. 10

De istiusmodi in euangelio Christus dicit: Beati misericordes quoniam ipsi misericordiam consequuntur. In die scilicet illa cum sedente filio hominis in sede maiestatis sue audietur blandiloqua vox³ dextrales ouiculas sic demulcens: Venite benidicti patris mei possidete paratum vobis ob vestram mise/ricordiam regnum a constitutione mundi. 15

110^a

Capitulum xx. De diligentia et strennuitate.

Largitas proinde supernaturalem⁴ parit⁵ diligentiam et strennuitatem in operibus virtuosius⁶ quam nemo tam assequitur quam uir misericors intima dapsilitate profusus. 20

Est autem strennuitas ad uirtutum opera excercenda inquieta cordis alacritas uite Christi et sanctorum patrum inpigra emulatrix. 25

1 Thus B² and B¹; other MSS: sollicitus; RG: ombesorghet van herten. 2 P om. 3 U: blandi letitia vox.
4 B¹: fraternalem. 5 B²: perarit. 6 1512: studiosis.

Having omitted from Hac largitate (182.25), V ends chapter xix: Per anime largitatem bestia quarta mortalium peccatorum perfecte conteritur. (cp. 183.10-11). V recommences at Largitas (183.20).

Huius strennuitatis stimulo uir sui prodigus agita-
tus¹ corpus et animam², esse et viuere, uires et opes diui-
nis optat laudibus et honoribus mancipare. Strennuitas
rationis et discretionis uigilias celebrat et uirtutes tam
corde³ quam corpore recte⁴ patrari procurat.

Per supernaturalem⁵ strennuitatem uires anime ad suscep-
tionem diuine influentie exploduntur⁶ et ad uirtutum actus
vegetiores redduntur. Conscientia exhilaratur, gratia aug-
mentatur, uirtutes delectabilius et iocundius excercentur
et exteriora opera decoratius venustantur.⁷

Hanc si quis dei munere consecutus est quietam
110^b leta/lium uitiorum in se necauit bestiam idest accidiam⁸
que quidem est tristitia animi et tedium boni necessarij
ad salutem. Nec modo per uirtutem strennuitatis animi⁹
torpor eliditur uerum etiam grauedo corporea et nature
nonnumquam excutitur pigrigudo.

De huiusmodi ueritas dicit: Beati qui esuriunt et
sitiunt iustitiam quoniam ipsi saturabuntur,¹⁰ Tunc sci-
licet cum apparuerit gloria dei et iuxta mensuram caritatis
et iustitie repletum fuerit in bonis glorie desiderium
singulorum.

1 P: huius strennuitatis seu diligentie stimulat (2) vir
ob Christi amorem sui ipsius prodigus agitatus. 2 W om.
et animam. 3 F: virtute. 4 S² om. 5 P: piam.

6 1512: expoliuntur; Bo,U add. vel aperiuntur. 7 V om.
et exteriora . . . venustantur. 8 V: Per hanc strennui-
tatem quinta letalium viciorum necatur bestia idest accidia.
9 D om. et tedium . . . animi. 10 Bo: consolabuntur.

V omits from De huiusmodi (184.17) to the end of the chapter.

Capitulum (xxi)¹. De temperantia et sobrietate.

Strenuitas autem temperantiam generat et sobrietatem qua nemo tam pollet quam diligens et² strenuus³ corporis⁴ animique iuxta iustitie regulam gubernator.

Sobrietas tam intellectuales quam animales et corporales⁵ potentias ab omni superfluitate restringit nolens scire⁵ uel sapere que non licent sed sapere ad sobrietatem.⁶

110^c Incomprehensibilis quidem dei natura omnem creaturam etiam celestem excedit quia non nisi creatum creatura que/libet comprehendit. Sed et si non modo supra et extra verum etiam intra omnem creaturam per essentiam, presentiam et potentiam⁷ existat, omnis tamen creata capacitas angusta est comprehendere deitatem. Vt uero intellectualis creatura que sola deitatis capacula est diuinam essentiam⁸ videndo cognoscat et amando fruatur necesse est eam supra se diuino lumine eleuari atque in deum amoris dulcedine trahi quo sic deum suiipsius capacitudo comprehendat. Qui igitur scire volens quid deus⁹ scrutator fieret maiestatis oppressus a gloria in amentiam forsitan uerteretur. Deficit enim omne lumen creatum a faciali diuine essentie visione. Nam etsi quia est¹⁰ natura, scriptura et creatura omnis testetur quidditas tamen eius¹¹ sui excellentia absconditur uniuersis. Articuli quoque fidei non sunt rationis indagine discutiendi sed firma assertione simpliciter credendi quoniam dum sumus in corpore per speculum in enigmate tantum videre ualemus.

1 B²: xxvi. 2 Bo om. diligens et. 3 M, S¹, S², U: et extrenuus. 4 W: cordis. 5 V om. 6 D: strennuitatem. 7 V om. et potentiam. 8 1512 om. est diuinam essentiam. 9 1512: deus est; Bo, M, P, S¹, S², U, V: sit deus. 10 Bo, M, S¹, S², U: deus est. 11 D, W: quid dicas cum eius for quidditas tamen eius; RG: die watheit Gods.

110^d

Scripturarum denique obscuritates a spiritu / sancto dic-
tate¹ non sunt ad priuatam opinionem detorquende sed sane
iuxta Christi et sanctorum patrum² vitas et dogmata intel-
ligende et fideliter exponende. Proinde ex scripturis et
creaturis omnibus id tantum accipiatur quod ad salutem ex-
pedire quomodolibet conprobabitur et ita negotium³ spiri-
tualis sobrietatis expediatur.⁴

RG.132

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Ceterum in sensibus sobrietas est seruanda et pecuales
potentie sunt rationis moderamine conpescende ne scilicet
bestialis appetitus super escam potumque nimium se⁵ effun-
dat sed ut sic esuriens sumat alimentum quomodo eger medi-
camentum⁶ vt uidelicet ad dei seruitutem custodiat⁷ aut
reparet valitudinem corporalem. Seruanda quoque est sob-
rietas in uerbis et actibus, in eloquiis et silentijs, in
cibus et potibus, in operationibus et cessationibus secun-
dum traditiones ecclesiastice institutionis et sanctorum
patrum exempla.

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111^a

Per sobrietatem quippe spiritus fides firmiter et
stabiliter⁸ custoditur, intellectus depuratur,⁹ ratio ad
veritatis intelligen/tiam quietatur, voluntas iuxta diui-
ne voluntatis beniplacitum ad uirtutum opera facile flecti-
tur, pax cordis inconcussa saluatur¹⁰ et conscientia ab
omnibus¹¹ scrupulositatis nexibus extricatur. Quibus omni-
bus tam in se quam in deo pax stabilis possidetur. Per
sobrietatem quoque corporalem sanitas corporis et nature
eucrasia¹² conseruatur, conuersatio venustatur et fama
pollescit.

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1 V: deitate. 2 Bo om. 3 Bo, M, S¹, S², U: Et isto
negotio. 4 1512, P: complebitur. 5 V: in imense for
nimium se. 6 P om. quomodo . . . medicamentum. 7 P om.
8 W: fides firmata stabiliter. 9 P om. intellectus de-
puratur. 10 M, S¹, S²: servatur. 11 B¹ om. ab omnibus.
12 Bo: alia in circa (?) for eucrasia.

V omits from Per (186.18) to possidetur (186.24).

Quo fit ut vir sobrius secum pacem et cum proximo habeat quoniam per sobrietatis virtutem omnis ad sui gratiam trahendo omnibus placet. Sed et immanem¹ bestiam gulam sextam in ordine mortalium peccatorum vincit, alligat et trucidat,

De huiusmodi quoque veritas dicit: Beati pacifici quoniam filij dei vocabuntur. Vtpote filio dei similes qui pacem bone voluntatis hominibus² voce angelica destinavit, pacem per se omnibus predicavit, pacem ad patrem iturus suis discipulis dereliquit et per sobrietatem et temperantiam pacem facientes paterni regni faciet coheredes et per eterna sibi secula conregnantes.³

111^b

Capitulum xxii. De castitate.

RG.133

Porro sobrietas mentis et corporis parturit castitatem quam utique nemo perfecte possidet nisi is tantum qui mentis et corporis sobrietatem custodit.

Est autem castitas nulli creature sed soli deo procliuo libitu adherere. Creaturis namque vtendum est solo vero deo fruendum.

Castitas autem mentis possessorem suum deo supra sensum et intellectum et supra omnia eius dona anime infusibilia agglutinat quoniam quicquid creatura potest comprehendere idipsum nititur pertransire et in solo inconprehensibili bono quiescere. Vnde et sacramentum corporis Christi summendum quidem est non propter spiritualis saporis delectamentum, non propter desiderij appetitum⁴ non propter

1 Emended in B² from in-nanem; all other MSS: immanem.

2 P: omnibus; W om. 3 1512, P: pacifice conregnantes.

4 D om. non propter spiritualis . . . appetitum.

V omits from De huiusmodi (157.6) to the end of the chapter, recommencing at Porro (157.14).

111^c dulcedinis affectum, non propter pacis aut pacatitatis fomentum,¹ non denique ob aliamlibet causam quam ad honorem dei et ut in uirtutibus profectus fecundior habeatur. Hoc enim mentis castitas summopere² / precipit obseruari.³

Castitas vero cordis est urgentibus carnis temptationibus et naturalibus motibus stimulantibus ad deum integra voluntate et tota confidentia tanquam ad tutissimum castitatis asilum⁴ confugere eique perpetuo adherendi voluntatem firmissimam⁵ presentare. Peccato namque aut carnis⁶ concupiscentijs aut nature bestialibus delectationibus prebere consensum est iam a deo non modicum separari.

Porro castitas corporis⁷ est intactum se ab inmundis⁸ qualibuslibet actibus custodire quos conscientia uel obscena notauerit aut celestibus mandatis prohibita seu diuine contraria voluntati.

111^d Hac triplici specie castitatis septima mortalium criminum bestia que et ipsa tricephala exterminatur⁹ scilicet spiritus a deo¹⁰ creature per fruitionem adherendo auersio, corporis extra ecclesie indulgentiam qualislibet obscena actio et cordis apud quamlibet creaturam affectuosa mansio. Mansio inquam permanens et / voluntaria non qua nemo caret RG.134

1 1512,P: augmentum; Bo,M,S¹,S²,U: tutamentum. 2 V: suscipere. 3 Bo,M,S² om. summopere . . . obseruari; S¹: castitas precipit obseruari, the last two words cancelled.
 4 1512,Bo,P,U: auxilium. 5 1512,P: purissimam. 6 Bo om.
 7 W om. 8 1512,P: se a mundi; RG: van oncuyscen werken.
 9 1512,P conclude the section . . . bestia penitus exterminatur luxuria; P recommences at Puritas (49.2), 1512 not until Ipsa sensus (49.13). 10 Bo add. recedit.

V ends the section of chastity . . . bestia idest luxuria examinatur. (48.18), omitting from scilicet (48.18) to ornatura (49.18), except as indicated on p.190.

inclinatio carnalis appetitus stimulans et transitoria.

Puritas enim mentis in diuinam animum similitudinem sustollit¹ ab omnibus quidem creaturis absolutum, diuino autem vultui proclium et deiformitate vnitum. Castitas vero corporis propter niueam² pudicitiam simulatur liliorum³ candori et angelice puritati, propter laboriosam autem resistantiam rosarum rubori et martyrij dignitati. Sed quia ob dei reuerentiam tam tenere diligitur et tam ingenue custoditur recte aureo colori⁴ calendule⁵ comparatur vtpote corporee nature summum insigne. Porro castitas⁶ cordis augmentum gratie promeretur et in eadem omnes uirtutes dictantur, excoluntur⁷ et conseruantur. Ipsa sensus exteriores⁸ custodit, dirigit et gubernat. Ipsa appetitum bestialem restringit, corrigit et informat.⁹ Ipsa est contra¹⁰ terrenorum incursum¹¹ firmissima cordis clausura eiusdemque ad celestia et ad omnis veritatis influxum latissima apertura et totius spiritualis vite uenustissima ornatura.

112^a

/ Huius castitatis possessoribus ueritas in euuangelio pollicetur: Beati inquit mundo corde quoniam ipsi deum uidebunt. In cuius visione omnium gaudium totaque merces

1 P: Puritas enim mentis ipsum in diuinam similitudinem ipsum sustollit. 2 Bo, M, S¹, S², U: unicam. 3 D: filiorum. 4 Bo, M, S², U om. aureo colori; in S² cancelled in red; P: ratione colori aureo for recte aureo colori. 5 Bo, M, S¹, S², U: balendule; Bo, U add. idest flori aureo; P add. uel carduelis. 6 W om. 7 Bo, M, S¹, S², U: extolluntur; RG: gheofent. 8 D: interiores. 9 P: restringit, pacificat et corrigit; M, S¹, S²: restringit, corrigit et infirmat. 10 W om. 11 P om.

V recommences at 189.19: Taliter castis ueritas in euuangelio pollicetur.

consistit et ingressus felicitatis eterne.

Huius rei gratia¹ sobrii simus et in omnibus temperati occasiones quaslibet et consortia declinantes quibus posset tam anime quam corporis castitas violari.²

Capitulum xxiii. De tribus aduersarijs per iustitiam superandis.³

Harum tam clara uirtutum progenie pollere et contraria expellere gestientes puritati cordis iustitiam copulemus et quoad uixerimus istarum illas custodele⁴ ac patrocinio commendemus. Tribus enim aduersarijs inportunis cotidie omni in loco⁵ multifariam inpugnamur quorum cum quolibet pacem fecerimus et consensum penitus superamur quoniam in omni iniustitia sunt concordēs.

Horum unus dyabolus est, alter mundus et tertius caro propria, eo profecto insidiosior, periculosior et nocentior quo domesticior⁶ habens domi arma propria⁷ carnis scilicet

1 P add. fratres mei. 2 P: leviter et confusibiliter violari. 3 In B² emended from separandis, perhaps in another hand. 4 1512, Bo, M, S¹, S², U: custodie. 5 W om. 6 eo . . . domesticior, thus B², B¹, V, W; other MSS omit; RG: dat ons alre-naest es ende dicwile alre-scalcst ende alre-scadelijcst. 7 P om.

After eterne (190.1), V restores, in succession, with different degrees of alteration, two earlier omissions. Corresponding to Puritas . . . vnitum (189.2-4) V reads: puritas namque mentis in divinam similitudinem animam sustollit ab omnibus quidem creaturis absolutam diuino autem cultui proclivam ac dei formitate unitam. Corresponding to Porro . . . informat (189.10-14) V reads: puritas cordis augmentum gratie (?) meretur et sensus exteriores custodit, dirigit et gubernat et bestialem appetitum restringit et informat. V then continues: Puritati autem cordis iustitiam copulemus ut tres aduersarios per iustitiam superare possimus tribus enim . . . (190.10) (f.229^r).

112^b

concupiscentias quibus quasi accomo/datis aduersum nos alij preliantur. Huius prelij causa sunt et occasio otium incuriaque¹ uirtutum et diuini neglectus honoris. Infirmitas uero nature et incauta prouidentia atque ignorantia ueritatis mucrones sunt quibus nos aduersarij nostri nonnunquam incautos vulnerant et interdum vulneratos superant et prosternunt.

5

Vt autem aduersus domesticas insidias cautiores redamur animam et spiritum uerbi² dei gladio penetrabili diuidamus et animalem quidem ac bestialem anime partem uirtutibus contraria et a deo separantem odiamus³ et persequamur ac tam duris penitentiae castigationibus subiugemus⁴ quatenus et ipsa semper pressa sit atque subacta⁵ pedibus rationis et iustitia cum cordis puritate semper obti(n)eat⁶ in uirtutum actibus fortissimum principatum.

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112^c

In tantum ut etiam⁷ persecutiones extraneas diuina permissione uindelibet⁸ ingruentes honore dei honestateque⁹ uirtutum et / amore iustitiae consequende ac in cordis munditia possidende equanimiter sufferamus.

Christus enim dicit: Beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum celorum. Iustitia namque in tribulationibus et in uirtuosis¹⁰ operibus obseruata denarius est equiponderans regno dei quo et uita comparatur eterna.

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1 1512: iniuriaque. 2 V om. 3 1512,P: eradamus; Bo,M,S¹,S²,U: deiciamus; RG: haten. 4 1512,P om.; Bo,M,S¹,S²,U: edomemus. 5 1512,D,P: subiecta. 6 B²: obti-meat. 7 V om. tantum . . . etiam. 8 V: unumcumque. 9 In B² emended from honestate et. 10 1512: studiosis.

V omits from Christus (191.20) to celorum (190.21) and the phrase quo et uita comparatur eterna (190.23-24).

Capitulum xxiiii. De morali regno anime.

Prescriptis itaque adornata uirtutibus uirgo prudens et uigilans exit ad deum, ad se, ad proximum preclaris uirtutibus, sanctis moribus, in iustitia et equitate.

Quas quidem uirtutes¹ cupiens possidere animam suam ad similitudinem terreni regni disponere et gubernare festinet. RG.136

112^d Sit rex in regno anime liberum arbitrium--liberum quidem natura sed liberius gratia. Coronetur rex dyademate caritatis quod simul cum regno sub summi imperatoris ditione quasi feudali homagio possidebitur et regetur. Sit regis huius scilicet liberi/arbitrij palatium² in urbe regia in intellectuali³ scilicet anime appetitiua. Sit et ornatus clamide bicolori. Dextra quidem sit dono fortitudinis insignita quo potens sit hostiles incursus confringere summique imperatoris palatium frequentare et caput caritatis dyademate coronatum regie maiestati amoris reuerentia adhesiuoque affectu quod est propriissimum caritatis negotium inclinare. Tali enim homagio rex noster suo regno inuestitur, tali reuerentia corona regia insignitur, tali fortitudine ipsum regnum eternaliter possidetur. Sit sinistra clamidis regis nostri cardinali seu morali fortitudine⁴ purpurata qua quasi sceptro regio⁵ indisciplinatos mores coherceat, uirtutes perficiat et creditum sibi regnum ad mortem usque potenter possideat et gubernet. 10 15 20 25

113^a Eligat rex noster consiliarios sapientiores regni dona scilicet consilij et scientie diuine sapientie pollentia lumine. / Horum mansio regali palatio sit vicina in vi scilicet rationabili. Sint et veste unicolori scilicet 30

1 P om. 2 B²: pallatium, with first l expuncted.

3 D om. liberi . . . intellectuali. 4 D om. ipsum . . . fortitudine. 5 1512: regis; Bo, M, S¹, S², U: rex.

cardinalis temperantia adornata quatenus horum consilio rex acturum se nouerit vniuersa. Dono quidem scientie conscientia ab omnibus vitijs expurgatur et cunctis uirtutibus adornatur. Dono vero consilij singulis sua tempora tribuentur: tempus otio et tempus negotio, tempus silentio et tempus eloquio, tempus prandio et tempus ieiunio, tempus auditioni et tempus responsioni, et de dictorum consiliariorum uirtute temperantie ornatorum consilio cuncta fient.¹ RG.137 5

Constituatur proinde rex noster iudicem regni iustitiam que nimirum inter morales uirtutes prefectoriam² optinet dignitatem. Sit huius iudicis habitaculum³ in medietate regni in vi scilicet irascibili. Sit redimitus⁴ toga moralis prudentie siue qua iustitia minime est perfecta. Iudex iste regali potentia, consiliariorum sapientia et propria prudentia statum regni ubilibet discurrendo⁵ perlustrat. Deponat inutiles de sede et exaltet humiles, rebelles percutiat, oppressos liberet, criminosos occidat, innocuos uiuere faciat. Pro delictorum qualitate mutilet aut cecet. Pro meritorum diuersitate illuminet aut sanet.⁶ Hos humiliet, hos sublimet et secundum equitatis normam omnem iniustitiam dampnet, corripiat et exterminet.⁷ 10 15 20

Porro populus regni ceterarum scilicet plebecula uirium humilitatis et diuini timoris legibus instituat ut singule iuxta suam congruentiam deo et uirtutibus sint subiecte. 25

1 1512, P: fiant. 2 1512: prefectoriam; Bo: perfectoriam. 3 P: Sit huiusmodi iudex. 4 P: rex indutus. 5 P om. 6 1512: pro meritorum diuersitate deprimat aut eleuet; P om. pro . . . sanet. 7 Bo, M, S¹, S², U om. corripiat et exterminet.

Quisquis hoc modo anime sue regnum disposuit, ordinavit et rexit ad deum, ad se, ad proximum ornatis virtutum lampadibus iam exiuit.¹

Hoc de eo quod dicitur Exite.²

Capitulum xxv. De triplici modo obviandi sponso.

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113^c

Uiso itaque per gratiam et puram conscientiam sponso et egresso iam animo virtutibus insignito quid tandem restat? Exite inquit obuiam ei. Nil / prodest egressio si non sequatur peruentio. Vanus est cursus cui non prestatur occurus. Non sufficit exire si non obuiare contingat. RG.138
In occurso quippe sponsi tota salus consistit virtutesque initium sortiuntur et finem et eo dempto nulla vnquam perfecta est uirtus.

Quisquis igitur amantissimo sponso Christo³ gestit occurrere et cum eo et in eo uitam perpetuam possidere necesse habet in huius uite via modo illi triplici obuiare. Nichil enim aliud est obuiatio quam duorum sibi-inuicem occurrentium coniunctio. Sicut ergo in patria deo tribus anime dotibus coniungemur visicne scilicet delectatione et fruitione ita in huius uite uia future beatitudinis gloriam per gratiam prelibantes tribus modis quasi trium

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1 P concludes the chapter Iam exiuit (54.3) sic finis de uerbo exite. 2 M: Ecce. 3 Thus B², B¹ and V; other MSS omit.

V recommences (94.5) with the heading De triplici modo obviandi sponso, beginning the chapter Sequitur (MS. Equitur) videre de triplici modo obviandi sponso and omitting from Uiso (94.6) to (94.13).

113^d

uirtutum¹ / theologicarum tribus anime dotibus responden-
 tium efficientijs secundum diuersos tamen perfectionis gra-
 dus excellentius aut minus excellenter coniungimur. Et
 in uia quidem uite actiue in qua nunc sermone currimus tri-
 bus modis occurrimus² scilicet recta intentione fidei lumine
 illustrata, precipua dilectione caritatis igniculo inflam-
 mata, quieta adhesionem spei anchora solidata. Recta, in-
 quam, intentione ut in cunctis que uel agimus uel patimur,
 cupimus uel uitamus, simplicem cordis oculum diuino con-
 spectui rectilineariter opponamus.³ Precipua dilectione
 ut nichil omnino eque uel plus deo aliquatenus diligamus.⁴
 Quieta adhesionem ut omnis⁵ tam moralis quam spiritualis
 exercitij⁶ motus omnemque interne suauitatis etiam diui-
 nitus infuse⁷ saporem intentionis pernicie et⁸ dilectionis
 acumine transcendentem in deo tanquam in motus nostri fi-
 nali termino immobiliter⁹ quiescamus. Ideo aut utrobique
 hoc est in patria viaque dilectionis coniunctio ponitur
 quia caritas in nostris hic cordibus per spiritum sanctum
 diffusa¹⁰ nunquam excidit.¹¹

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114^a

1 Here the scribe of B² wrote theologicarum tribus, then repeated anime (94.19) . . . uirtutum (95.1), all of which he later cancelled, beginning once more with theologicarum.

2 Bo om. tribus . . . occurrimus. 3 P: rationabiliter exponamus. 4 1512, P om. ut . . . diligamus; Bo, M, S¹, S², U: ut nichil cum deo iungamus quod super ipsum uel eque ut ipsum intendamus aut quomodolibet diligamus. 5 P: quieta etiam adhesionem occurrimus si omnes. 6 P om.

7 P om. etiam . . . infuse. 8 P om. intentionis . . . et. 9 1512 om. 10 P om. 11 1512, P put this sentence after dilectione (95.10); 1512 reads dilectione nam ideo etiam utrobique hoc est in patria viaque dilectionis coniunctio ponitur; P reads dilectione que utrobique hoc in via et in patria apponitur.

Vt autem de hijs quo nunc attinet enucleatius instrua-
 mur ea tria que iam diximus paulo latius repetamus. Igitur
 ut quis deo recta intentione obuiando¹ iungatur eum semper
 sub aliquolibet deitatis ratione presentem habeat vt scili-
 cet in² omnibus suis actibus et affectibus³ illum honorare
 ac diligere cupiat et intendat qui creauit celum terramque
 et omnia que in eis sunt, qui propter se humanatus et cru-
 cifixus non solum potest sed etiam vult eternam sibi⁴ bea-
 titudinem elargiri. Sub quocumque enim enigmate aut simi-
 litudine, sub deiformi ratione deitatis sibi quodlibet pro-
 ponit obiectum recte⁵ intendit. Si diuinarum aliquamlibet
 personarum sub diuinitatis maiestate veneratur recte inten-
 dit. Si creatorem, si redemptorem, si saluatorem, si pre-
 ceptorem intelligit, si eternam beatitudinem, si potentiam,
 si sapientiam, si veritatem, si bonitatem sub inuestigabili
 diuinitatis ratione simplici cordis oculo contuetur⁶ recte
 intendit. Quamquam enim multa sint nomina diuina tamen
 natura una et simplex est. Intellectus enim humanus non⁷
 potest vna conceptione diuersos modos perfectionis accipere⁸
 tamen quia per simbola ex creaturis cognitionem / accipit

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114^b

1 P om. deo . . . obuiando. 2 Interlinear in B².

3 D om. et affectibus. 4 1512: homini; M om.

5 1512,P: ratione. 6 D: continetur. 7 M om.

8 P om.

V omits Vt . . . repetamus (195.1-2), inserts the sentence
 Hic . . . visio (197.20-23) and continues recta inquam in-
 tentio illi obuiando iungi debemus ut deum sub aliqualibus
 deitatis ratione semper quis presentem habeat . . . (196.4).
 V omits from Intellectus (196.18) to creaturis (197.5).

in quibus sunt¹ diuersi modi perfectionum secundum diuersas formas tamen quia id quod est vnum et simplex plurificatur in intellectu nostro etiam si immediate a deo² reciperet sicut multiplicatur processio sue³ bonitatis in alijs creaturis. Vnde cum deus secundum vnam et eandem rem sit omnibus modis perfectus non potest intellectus humanus vna conceptione integre diuinam apprehendere perfectionem et per consequens nec nominare. Vnde oportet ut de eo diuersas conceptiones que sunt diuersae rationes habeat et diuersa nomina illas significantia rationes imponat. Si autem intellectus humanus deum per seipsum uideret quod erit in patria posset illi rei⁴ imponere nomen vnum quod tamen non⁵ significaret sapientiam tantum aut bonitatem tantum et sic de ceteris sed⁶ significata simul omnium istorum includeret. Sic ergo patet ex hoc pluritatem accidere nominum diuinorum quia deus nostrum intellectum excedit tam uidelicet propter plenitudinem diuine uel⁷ sue perfectionis quam propter nostri / angustiam intellectus ad eam comprehendendam deficienter se habentis.

114^c

Hic est igitur primus obuiationis et coniunctionis modus quo sponsum⁸ per intentionem semper presentem speculamur quoniam recta intentio est quedam spiritualis visio. Verum non sufficit intendere et cognoscere nisi assit et diligere. Quamobrem in omnibus actibus suis recte intendens animus supra pectus domini per amorem⁹

1 Interlinear in B². 2 All MSS other than B² omit a deo. 3 1512: diuinæ. 4 1512 om. 5 Bo om.
 6 Interlinear in B². 7 1512, P om. diuine uel.
 8 Bo, M, S¹, S², U: ipsum. 9 Bo, M, S¹, S², U om. per amorem.

V recommences (197.5) unde cum intellectus humanus non possit una et simplici conceptione integre diuinam apprehendere perfectionem V omits et per consequens nec nominare (197.7-8) and from Si (197.10) to habentis (197.19). On the sentence Hic . . . visio (197, 20-23), see the note on p. 196.

caput reclinet ut cui recta intentione coniunctus est etiam dilectione precipua coniungatur. Porro in eo cui recte intenditur quique precipue diligitur immobiliter quiescendum est magis quam in omnibus donis eius. Quiescendum nichilominus est¹ anime in deo super omnia sua munuscula que suis nuntijs diuine destinata maiestati.² Intentio enim et dilectio omnia munera bonorum operum anime diuinis obtutibus representant³ sed⁴ supra omnem horum multitudinem in solo suo sponso sola⁵ quiescere concupiscat⁶ vt inpleat quod dicitur Exite obuiam ei.

5

10

1 P om. magis . . . est. 2 After maiestati, Bo, M, S¹, S², U read Anime autem nuntii sunt intentio, amor et desiderium. Hii deo portant singula opera nostra bona singulasque virtutes. (cp. RG 140.16-18) The corresponding Groote passage is virtually identical in Utr. (f.26^r), Mar. and Roy; Tri. has duo for deo, and Mai. lacks the text corresponding to RG 128.22-140.25. Groote's rendering of Ruysbroek rarely agrees with Jordaens's and we may have here a scribal insertion from the De ornatu spiritualis desponsationis, occasioned by Jordaens's untypical departure from Ruysbroek's order and suggested by nuntijs (58.6). Jordaens's is the only version of the Brulocht which does not observe here the order of the RG text.
 3 1512, P: representat; Bo, M, S¹, S², U: representent.
 4 Bo, M, S¹, S², U add. anima. 5 1512, P om. 6 The section from Porro (148.2) to concupiscat corresponds to RG 140.12-19.

V ends chapter xxv ... concupiscat et sic exit obviam ei.

Uerum alijs quibusdam modis sponso spiritualiter²
 obuiatur.³ Conuersus enim peccator ab errore uie sue
 ut condignam agat penitentiam necesse habet deo per con-
 tritionem, integram conuersionem⁴ et nunquam⁵ peccandi ac
 deo deinceps seruiendi propositum obuiare. In hoc quippe
 occursu quatuor dona suscipit a diuine misericordie largi-
 tate fiduciam scilicet eterne beatitudinis, indulgentiam
 criminis et fundamentum omnis uirtutis--fidem scilicet
 spem et caritatem⁶ et beniuolentiam animi ad uirtutes.

Vt autem in lumine fidei prospere procedat et utili-
 ter ac salubriter Christi⁷ opera, uirtutes, beneficia et
 promissa⁸ perlustret necesse habet rursum pro hijs omni-
 bus eius presentie, laude, reuerentia ac gratiarum occur-
 rere actione. Per hoc enim et fides redcitur robustior,
 animus ardentior et ad omnem bonum pronior.

Vt uero in uirtutum operibus latius progrediatur opus
 denuo habet Christo per suiipsius renunciationem obuiam
 procedere in omnibus actibus suis que sua sunt / minime
 querendo nec causam sibi extraneam proponendo sed omnia
 discrete agendo, in omnibus dei laudem honoremque inten-
 dendo et in eo finaliter persistendo. Per hoc quidem et
 ratio illuminatur⁹ et caritas augmentatur. Animus fit
 deuotior et ad omnes uirtutes expeditior. In omnibus enim
 bonis¹⁰ operibus est intentio ad deum dirigenda nam in
 malis non potest.

1 Bo: De tertio gradu spiritualis aduentus Christi in
 quo agitur de diuine unitatis unione imitatione cor vul-
 nerantis. 2 B¹: specialiter. 3 P om. 4 1512, P add.
 perfectam. 5 1512, P add. ultra. 6 1512, P om. spem et
 caritatem. 7 1512: domini nostri Ihesu Christi.
 8 W om. et promissa. 9 1512, P add. et spes erigitur.
 10 W om.

V omits from Vt (199.11) to pronior (199.16), recommencing
 Ut autem in uirtutum operibus proficiat opus habet
 Christo (f.230^r)

Non sunt¹ fines gemini statuendi ut cum deo quidquam alium intendatur quod eque uel supra et non infra² deum diligatur. Omnis enim creatura ut talis³ infra deum diligenda est non tamen extraordinaria dilectione sed in ordine ad deum ut uel ipsa iuuet⁴ et cooperetur in bonum uel per eam animus manuducatur ad deum. Et sic seruatur ordinis rectitudo. 5

Hijis ecce modis sponso⁵ dum in huius uite via currimus in omnibus actibus et affectibus nostris recta intentione occurrere⁶ festinemus. Vt tandem consummato uel termino insonante nouissimo clamore: Ecce sponsus uenit,⁷ exite obuiam ei, ornatis lampadibus / nostris cum sponso ad eternas nuptias intromissi gloriosis illi amplexibus obuiemus. Iste est ornatus uite moralis⁸ et actiue omnibus quidem necessarius Christi fidelibus ad eternas nuptias electis ne deficiente oleo ac lampadibus non ornatis cum fatuis uirginibus excludantur et cum non habente uestem nuptialem in tenebris mittantur externas. 10

115^b

Nequaquam tamen dixerim(us)⁹ eum in tanta perfectionis eminentia quo [amplius et in aliis virtutibus non possit proficere quia hic solum positum est quod ad salutem nouimus]¹⁰ esse necessarium vniuersis¹¹ sed ne quis et si tantis uirtutum insignijs non polleat contrarij saltem cuiusuis criminis dedecore vitam non polluat. Nam virtutibus carere profecto vitijs est sordere dicente 15

1 Interlinear in B². 2 P om. et non infra. 3 Bo, M, S¹, S², U: utilis. 4 V: vivet. 5 Bo om. 6 Bo om. 7 P om. 8 P om. 9 B² and B¹, D, P, W: dixerim.

10 Bo, M, S¹, S², U seem to preserve the original reading; 1512, B¹, B², D, W: quo (1512 vt) prescripsimus esse necessarium; RG: Des es allen minschen noot, ten mensten dat si gheenre doghet contrarie en leven, al en hebben si alle doochde in deser volcomenheit niet. 11 P om. Nequaquam . . . vniuersis, recommencing Siquis tamen tantis.

V omits from Hijis (10.8) to the end of the chapter.

Christo: Qui non est mecum contra me est.¹ Qui non est humilis superbus est. Qui uero humilitate priuatus superbie pollutus est sorde. Nouerit se de Christi sorte non esse. Et sic de ceteris virtutibus et peccatis. Necessesse est enim virtutes per gratiam possidere aut peccatis sor- 115^c dere. Probet autem et inspiciat² unusquilibet semetipsum et faciat / secundum exemplar³ in hoc sibi tractaculo demonstratum. RG.141

Capitulum xxvii. De supremo gradu vite actiue.

Ceterum sicut in naturalibus entium genera hoc ordine concathenata sunt ut inferiorum suprema superiorum infimis sint⁴ coniuncta ita nimirum in moralibus⁵ gradus superior uite inferioris infimum superioris attingit. Vt igitur spiritualis⁶ uite nouum ordiamur ornatum⁷ supremum gradum uite actiue in fine tractaculi premittamus.⁸ Igitur uir iustus prescriptarum pollens ornatura uirtutum⁹ omnia sua in sacrificium laudis et reuerentie diuine offerens con- 15 spectui maiestatis et super omnia diuine bonitati precipua dilectione inherens pijs sepe desiderijs estuat respicere in facie Christi sui ut quem pro tantis beneficijs 20

1 P: domino qui est mecum aduersum est for Christo: Qui non est mecum contra me est. 2 M om. et inspiciat. 3 1512: exemplum. 4 P: ut inferiora summis et suprema infimis sunt. 5 U: mortalibus. 6 P: superioris. 7 1512: aduentum; W: ornamentum. 8 1512: in fine presentis libri subiungamus; P: in fine presentis tractaculi subiungamus. 9 P om.

V recommences at 201.10 Non de somphio quodam gradu conjunctionis (?) active vite et videre deum quis in seipso sit iustus enim vir pollens predictis virtutibus pijs sepe estuat desiderijs respicere in faciem Christi (f.230^v)

115^d

incarnationis scilicet et passionis, mortis¹ destructionis, peccatorum remissionis, gratie infusionis, sacramentorum distributionis,² eterne uite promissionis, corporalis necessitatis,³ spiritua/lis suauitatis⁴ et aliorum innumerabilium donorum per speculum in enigmate veneratur et diligit, palam⁵ uideat et cognoscat.⁶ Non sufficere iudicat in operibus eum et a posterioribus cognoscere si non quis in seipso sic videre facialiter concedatur.

Siccine (a)ffectus⁷ quid faciet? Zachei emulabitur⁸ exemplum Christum quis esset uidere anxie cupientis. Turbam itaque idest⁹ creaturarum multitudinem pusillum se statura ne Christum uidere valeat facientem¹⁰ precurrat et arborem fidei anatrophice¹¹ vtpote in deo radicata¹² crescentem ascendat.¹³ Hec arbor xii ramis idest xii articulis dilatatur quorum inferiores de incarnationis domine nostreque salutis misterio proloquuntur.¹⁴ Superiores vero que in arboris cacumen eriguntur personarum trinitatem vnitatemque nature diuine eminentius confitentur. In huius arboris apice hoc est in deitatis vnitatem fixe sedeat quoniam Christus cum omni donorum suorum multitudine inde est transiturus.

1 1512 add. eterne. 2 W om. peccatorum . . . distributionis. 3 Bo,U add. provisionis. 4 1512,Bo,M,P, S¹,S²,U: sacramentorum spiritualis suauitatis. 5 D om. 6 V: et aliorum beneficiorum palam videat et cognoscat. 7 B²: effectus; all other MSS: affectus. 8 P: certe emulabitur. 9 Bo om. 10 Bo: transientem. 11 1512: anagogice; Bo,M,S¹,S²,U: antropophice; P om. 12 1512, M,S²: radicatam. 13 P: in deo cfescendat (?) for vtpote in deo radicata crescentem ascendat. 14 1512: prosequuntur transcendat.

V omits from Non sufficere (202.6) to transiturus (202.21).

116^a

Iesus autem veniens / in eum respicit et in lumine fidei affans se secundum diuinitatem esse inmensum, incomprehensibilem, inaccessibleem et inuestigabilem omneque lumen creatum et omnem mensam¹ capacitatem se excedere oculis mentis ostendit. Hic est supremus actiue uite² cognitionis gradus cognoscere scilicet in lumine fidei deum esse incognoscibilem et incomprehensibilem.

In huius lumine cognitionis Christus suspiciens³ cordis desiderium sic affatur: Festinans descende quia hodie in domo tua oportet me manere. Festinum istud descendere nil aliud est quam amorum desiderio deitatis abisso se immergere quam sub solo creato lumine nulla valet intelligentia comprehendere. Sed ubi cognitio⁴ foris stat amor et desiderium statim intrant.⁵ Anima uero tota dilectione totaque intentione super omne quod intelligit in diuinitatis pelago hoc modo profusa in deo ipsa et in ea deus amore vicario requiescit.

116^b

Vbi itaque anima omnem creaturarum multitudinem omnemque sensuum occupationem ac naturale lu/men transcendens in cacumen sue mentis ascendit illic Christo in lumine fidei obuians diuinitus illustratur et deum⁶ esse incomprehensibilem incognoscibilemque docetur.

1 1512: omnis mensura; Bo, S¹, S², U: mensuram. 2 S² om.
 3 Bo, D: suscipiens. 4 1512, P add. vel intelligentia.
 5 Bo: amor et desiderium stant et intrant. 6 Bo, M, S¹, S², U: eum.

V recommences at 203.1, concluding Book One: Iesus autem lumen fidei eum affatur aliquando et oculis mentis ostendit seipsum deitatem esse inmensum, incomprehensibilem, inaccessibleem, investigabilem omneque lumen creatum et omnem mensam capacitatem excedere. Anima eius vero hoc attendens amoris desiderio deitatis abbyso se iniungere (?) nititur quam sub solo creato lumine nulla valet intelligentia comprehendere totaque dilectione tota intentione supra omne quod intelligit in diuinitatis pelago hoc modo profusa in deo ipsa et in ea deus amore vicario requiescit. Hic ergo est summus obviandi sponso modus et eminentior ornatus. (f.230^V)

Vbi vero inconprehensibili deo toto desiderio se procliuat item illic Christo¹ occurrens donis eius celestibus adinpletur.

Vbi denique supra omnia dei dona supra seipsam et omnem creaturam amore viuifico requiescit illic in deo ipsa et in ea deus manet. Hic ergo est summus obuiandi sponso modus et eminentior ornatus quem in actiue uite via valemus attingere.

Igitur si iustitie, caritatis et humilitatis possuimus fundamentum et supra illud edificium morale virtutes scilicet prescriptas construximus si Christo fide, intentione et amore obuiauimus iam in nobis deus et nos in deo manemus ornatuque actiue vite pollemus.

Explicit primus tractatus de ornatu vite moralis et actiue.²

1 Bo: unifico. 2 1512: Primi libri de ornatu spiritualium nuptiarum qui est de ornatu vitæ moralis & actiue Finis.

116^c

Incipit secundus tractatus de ornatu uite spiri-
tualis et affectiue.¹

Capitulum (i).² Argumentum d(i)cendorum³ in hoc
tractatu.⁴

Prudens uirgo idest casta anima que spretis terrenis 5
affectibus soli deo statuit uiuere sumpsit in uasculo cor-
dis sui oleum caritatis et virtuosorum⁵ actuum cum lam-
pade immaculate conscientie. Moram vero faciente sponso
Christo interne consolationis et influentie donorum suo-
rum subtractione repente dormitat, dormit atque pigrescit. 10
Media autem nocte idest subito et insperate spiritualis
fit clamor in anima: Ecce⁶ sponsus uenit, exite obuiam ei.

Cum igitur ut in prohemio diximus quatuor nobis⁷ in
hijs notanda tradantur scilicet: visio, sponsi aduentus,
exitus et obuiatio, de ipsis quantum deus dedit in priori 15
tractatulo pro actiue uite ornatu breuiter expedito iam

1 1512: Secundus liber de ornatu vitæ spiritualis et
affectiue continens cap. lxxi; Bo add. quam multi fi-
delium cooperante dei consecuntur. 2 B²: iii.

3 B²: decendorum; all other MSS: dicendorum, except P,
which omits the book and chapter headings, and V, which
omits the chapter heading. 4 1512: Argumentum dicen-
dorum in hoc secundo libro. 5 1512: studiosorum;
P: ornatum virtuosorum. 6 D: exite. 7 Bo, M, S¹, S², U:
quatuor etiam verbis, in S¹ emended from quatuor etiam vobis.

In V the second paragraph reads: In quibus verbis quatuor
sunt notanda scilicet: visio, sponsi aduentus, exitus et
obuiatio, de quibus in hoc tractatu de ornatu uite spiri-
tualis et affectiue altius ut promisimus exponere intendi-
mus ut dominus dederit quem multi moralibus virtutibus pre-
ornati per interni arboris diligentiam consequuntur. (f.230^v)

116^d eiusdem gratiam inuocantes ad secundum tractatum accedimus eadem quatuor de ornatu vite spiritualis et affectiue ut promisimus alti/us exponentes quem multi moralibus uirtutibus preornati per interni ardoris diligentiam consequuntur. 5

Inprimis igitur intellectum nostrum excitat¹ ad uidendum dicens: Ecce--volens illum supernaturali claritudine eminentiori gratia illustrari.²

Deinde quid uidere debeamus³ ostendit: sponsus inquiring venit--spiritualem scilicet et internum sponsi aduentum.⁴ 10

Tertio loco cum dicit: exite, spiritualem interni exercitij iuxta iustitie normam precipit exitum.

Quarto demum loco totius⁵ exitus nostri dat causam finalem et hec est obuiatio⁶ sponsi in vnitate⁷ fruitionis diuine. 15

Capitulum ii. De tribus ad visionem spiritualem necessarijs. RG.144

Ut autem spiritualiter⁸ videamus tria necessaria sunt.

Primum est luminis gratie infusio excellentioris tamen quam uita actiua absque interni feruoris diligentia promeretur. 20

1 V: incitat. 2 V: illuminari. 3 S²: debeat. 4 1512 add. insinuans; P add. demonstrans. 5 Bo.M,U: demum obviam dicens ei totius. 6 In B² preceded by an expuncted a. 7 U: bonitate. 8 W om.

V omits from Deinde (206.9) to the end of the chapter, recommencing at line 19: Ubi sciendum quod ad visionem spiritualem tria sunt necessaria.

.117^a

Secundum est omnium extraneorum formarum omnisque fantastici tumultus exclusio in tantum ut mens ab omnibus creaturis earumque¹ formis sit libera, / pura et expedita ac penitus otiosa.

Tertium est libera² voluntatis³ cum omnium potentiarum⁴ anime collectione ad deum conuersio et eiusdem ab omni inordinato⁵ affectu absolute⁶ in sue mentis atque in diuinitatis vnitatem ascensio ut rationalis creatura⁷ summam diuine nature supernaturaliter consequatur atque possideat vnitatem. Hanc enim ob causam deus celum et terram et omnia que in eis sunt condidit, propter hoc factus homo, uerbis et factis⁸ nos docuit et semetipsum nobis ad ipsam vnitatem quodammodo uiam strauit.⁹ Crucifixus-que pro nobis non tam ferri quam amoris clauis quo nostrum sibi iustius¹⁰ uendicaret amorem in celum ascendit et ipsam¹¹ nobis vnitatem scisso paterne indignationis velo reserauit ut¹² in ea felicitatem possideamus eternam.

Capitulum iii. De triplici vnitate¹³ naturali in homine.

.117^b

Est autem advertere¹⁴ triplicem in homine vnitatem naturalem que¹⁵ tamen ab e/lectis supernaturaliter possidentur:¹⁶

1 In B² que is interlinear. 2 W om. pura . . . libera.
 3 D,V: voluntas. 4 V: omni potentia. 5 Bo: ordinato.
 6 In B² followed by cancelled insolut. 7 Bo,S² om.
 8 P om. et factis. 9 Bo: via monstravit; P: monstravit.
 10 V: iustus. 11 P,W om. et ipsam. 12 P: et.
 13 1512,B¹,Bo,D,M,S¹,S²,U,W: unione; P omits the chapter heading.. 14 In B² d is interlinear.
 15 1512: vnitatem naturalem esse que; P: unitatem naturalem in esse in homine que. 16 1512,Bo,M,P: possidentur.

vnitatem scilicet essentie, vnitate^m mentis et vnitatem cordis.

Vnitas essentie ea est qua homo* cum ceteris creaturis deo tanquam primarie cause naturaliter¹ counitur nam ex² ipso et per ipsum et in ipso sunt omnia--ex ipso quidem 5 per creationem ex nichilo essentialiter emanata, per ipsum in esse conseruata³, in ipso tanquam in mente artificis ydealiter uiuentia. Siquidem quod factum est in ipso uita erat. Tam vicaria⁴ quippe vt⁵ ita dixerimus. RG.145 necessitate insunt sibi mutuo deus et creatura⁶ vt nisi⁷ 10 per essentiam, presentiam et potentiam ut causa dans⁸ esse creature deus inesset ipsa subito nichil esset et eregione nisi extante creatura ipsa ydealiter in deo uita esset ipse profecto deus non esset.⁹ Hec ergo vnitas essentia- liter et naturaliter omnem hominem comprehendit siue bonus 15 fuerit siue malus nec sanctos / nos efficit nec beatos nisi ad causam vnde emanauimus per gratiam et liberum arbitrium reflectamur. Hanc unitatem quodammodo in nobis et quodammodo supra nos possidemus tanquam principium et conseruantiam nostri esse. 20

117^c

Vnitas autem mentis est naturalis¹⁰ origo virium intellectiuarum ex qua tanquam ex centrali puncto spiritus intellectiue uires¹¹ potentialiter oriuntur. Hec autem est ipsa nostra essentia qua priori vnitate deo sumus naturaliter couniti sed illic se habet ut a primo principio 25

I Bo omits from naturaliter to canonem (70.24), recom-
mencing correctione, instead of coercionem. The section
omitted is introduced after infundit (73.21). 2 P: in.
 3 D: constructa. 4 D: viatura. 5 In B² emended
from et; P: si. 6 D om. quippe . . . creature.
 7 P om. nisi. 8 W: est, followed by space before esse.
 9 D om. et eregione . . . non esset. 10 W: est vacuum
 naturalis. 11 1512, B¹, Bo, D, M, P, S¹, S², U, W om. intellectiue
 uires.

V recommences at Quomodo actiuus (21.18).

originata istic ut originans¹ ipsa sed utrobique tota
 simplex et vna. Hec vnitas est suprema hoc est intellectiva
 pars anime supra sensitiuas potentias collocata et ab omni
 corporali organo absoluta² tribus potestatibus³ idest
 intellectu, voluntate et memoria dimembrata⁴ quibus omnes
 spirituales perficit actiones. Et propter hanc quidem
 partem⁵ anima spiritus appel/latur. 5

117^d

Porro vnitas cordis est omnium sensitiuarum potentia-
 rum in vnico et quasi centrali organo⁶ cordis collectio
 quod quidem totius uite ac sensualitatis principium est
 et radix. Nec⁷ ob hoc hanc vnitatem a priori discernimus
 ut essentiam anime diuidamus sed quia anima vere simplex
 et vna⁸ et⁹ ab omni materialitate libera ita coniuncta
 est corpori¹⁰ quasi eius verissima forma substantialis
 et motor ut quasdem potentias habeat separatas et inmixtas
 et ab omni organo liberis quibus suo principio similis
 ipsum agnoscat, diligat¹¹ ac memoretur ac per has cum
 indiuisibilis¹² sit tota separata spiritus suo principio¹³
 consimiliter¹⁴ nominetur quasdam uero regendo corpori et
 alijs utilitatibus quas¹⁵ per corporis instrumenta conse-
 quitur accomodas¹⁶ corporeis habeat organis affixas et ob
 has in principali organo scilicet corde residens ab
 animando anima nuncupetur vt sicut a corde circa medium
 corporis fontaliter situa/to ceteris membris naturalis 10
 15
 20

118^a

1 P: originatus.. 2 s¹, s² om. 3 U: potentiis;
 M add. vel potentiis in margin. 4 1512: discreta.
 5 P om. 6 P om. 7 M: Nam. 8 P om. et vna.
 9 In B², vna et in margin. 10 P om. 11 P om.
 12 B²: indiriuisibilis; other MSS: indiuisibilis.
 13 D om. similis . . . principio. 14 1512, P: similis
 consimiliter. 15 P: similiter.. 16 P add. seu proficuas.

V recommences at Quomodo actius (2/1.18).

influit vita ita anima corporis motor¹ simplex et
 indiuisibilis² tota residens in medietate cordis illius
 motu singulis organis proprias potentias destinet et
 infundat.

Iste itaque tres unitates naturales sunt in homine
 quasi vita vna et quoddam anime regnum³. In inferiori
 unitate est homo⁴ sensibilis⁵ et bestialis, in media
 rationalis et spiritualis, per tertiam essentialiter⁶
 conseruatur in esse et generaliter omnibus hominibus
 omnes naturaliter⁷ insunt.

Capitulum iiii.⁸ De morali ornatu harum unitatum.⁹

Supernaturaliter autem hee tres unitates¹⁰ quasi
 regio vna tribus distincta palatijs ab electis per
 gratiam incoluntur et polimitis actiue uite uirtutibus
 moraliter decorantur sed insuper spirituali inhabitatione
 dignius possidentur et interni feruoris excercitio¹¹
 insignius perornantur.*

118^b Et infima quidem scilicet cordis unitas inhabitatur
 supernaturaliter et ornatur exteriori moralium virtutum
 iuxta formam Christi sanctorumque patrum ex/empla excerci-
 tatione, crucis Christi voluntaria gestatione et nature
 sub preceptis dominicis, sub ecclesie mandatis, sub
 sanctorum patrum¹² institutionibus et doctrinis iuxta
 nature ualitudinem ac discretionis canonem coercionem¹³.

1 Bo: nitor. 2 B²: indiriuisibilis; other MSS: indiuisibilis. 3 P: regimen. 4 D om. quasi . . . homo. 5 Bo,U: sensualis. 6 M,P,S²: essentialis. 7 P: generaliter. 8 In Bo the title anticipates the next chapter: Quomodo activus quo ad spiritualem se preparet et de infusione nove gratie. 9 1512: virtutum. 10 Bo om. 11 B²: excercitio. 12 P om. exempla . . . patrum. 13 Bo: correctione (See p.68, n.1).

Secunda vero vnitas mentis scilicet seu spiritus incolitur supernaturaliter et insignitur tribus uirtutibus theologiacis fide scilicet, spe et caritate¹ gratie donorumque dei influentia et ad sequelam Christi christianeque religionis patrum in cunctis uirtutibus² ingenua mentis³ beniuolentia. 5

Tertia proinde et suprema scilicet essentie⁴ nostre vnitas⁵ nostri intellectus quodammodo captum excedens et quodammodo tamen in nobis essentialiter existens supernaturaliter tunc a nobis possidetur quando in omnibus nostris virtuosis⁶ actibus dei laudem et honorem intendimus et in eo tam nosipsos quam intentionem nostram et omnia transcendentis quiescimus. Hec est vnitas illa ex qua creationis profluui⁷ naturaliter emanauimus et in qua essenti/aliter semper inmanentes sumus et ad quam amoris gressibus repedamus. Hic itaque est ornatus virtutum moralis⁸ tres vnitates prefatas⁹ in actiua vita decorans. 10 15

118^c

Capitulum v. Quomodo actius ad spiritualem ornatum se preparat et de infusione noue gratie.

Uerum¹⁰ de hoc ornatu in priori tractatu satis ut remur dicto nunc¹¹ quantum dominus dederit inquiramus qualiter hee tres unitates interni feruoris exercitio 20

1 P add. non ficta. 2 In B² tu is interlinear.
 3 M om. ingenua mentis. 4 In B² preceded by cancelled essentie. 5 In B² corrected from vnitatis. 6 1512: studiosis. 7 P: proclivio 8 1512, M, S²: moralium. 9 P om. 10 Bo: Ceterum. 11 P: satis breuiter dixi nunc.

V records the heading of Chapter v, but omits the first paragraph.

nobilius ac dignius inhabitentur¹ ac possideantur et excellentius adornentur.

Igitur viro iusto per caritatem et erectam intentionem² sese in omnibus suis actibus et in cunctis vite sue motibus³ ad dei laudem⁴, honorem et gloriam sustollente super est ut humili patientia voluntatisque deiectione nouas animi diuitias nouaque donaria cum certa confidentia⁵ pretoletur semper tamen et more⁶ patiens et an dederit deus nec ne equanimis tolerator⁷ non inportunus⁸ exactor⁹ nec anxius suspirator. Sic enim ad sus/ceptionem uite spiritualis et affectiue disponitur et aptatur. Aptato autem vasculo pretiosus liquor infunditur. Non est vas dignius anima caritatis auro solida ornata¹⁰ omni¹¹ virtutum lapide pretioso nec est liquor utilior gratia dei.

Offerat itaque diuinis conspectibus simplici, erecta¹² intentione se cum omnibus suis et in illa¹³ sublimi vnitate¹⁴ in qua deus et omnis deum supernaturaliter¹⁵ amans spiritus sine medio vnum sunt super se et omnia requiescat.

1 1512: habeantur. 2 1512: caritatem erectam et intentionem.. 3 In B², bus added in margin.. 4 1512, B¹, Bo, M, P, S¹, S², U, W om.. RG: ter eeren Gods ende tot den love Gods. 5 1512: fiducia. 6 Bo om.. 7 1512: et siue dederit deus nec ne equanimiter tolerans; M: tollerat; S², U tolleret. 8 P: tolleretur importunus. 9 Bo. om.. 10 Bo om.. 11 1512, Bo, M: omnium. 12 Bo: ex recta; M, S¹: et recta. 13 V: et nulla. 14 V add. nostri scilicet intellectus. 15 V: spiritualiter.

V recommences at Igitur viro (2/2.3).

Ex hac¹ enim vnitate et gratia et dona² effluunt³
gratiarum.

Et Christi clamor auditur clamantis: Ecce sponsus
venit, exite⁴ obuiam ei.

Christus itaque eterne veritatis lumen ad videndum
nos prouocat dicens: Ecce, quoniam per ipsum cum sit
splendor paterni luminis nostre mentis oculi illuminantur
et sicut⁵ sine ipso factum est nichil ita sine eo nichil⁶
penitus luminosum.

Clamor autem Christi quo spiritualiter clamat in
[nobis]⁷ nichil aliud est quam sue gratie sui que spiritua-
lis luminis influxio. Huius uero fluminis inpetus
letificat ciuitatem vnitatis / mentis nostre seu spiritus
ex qua supreme vires potentialiter ad⁸ omnes virtutes per
gratiam habituate effluunt et in quam⁹ rursus refluunt¹⁰
solicite seruare vnitatem spiritus in vinculo pacis et
caritatis.¹¹ In hac vnitate consistit uirtus initium et
finis omnis creati operis tam naturalis quam spiritualis¹²
in quantum naturali potentia per gratiam et dona celestia
creaturaliter actitatur. Ad hoc enim menti idest suprema-
rum virium vnitati deus gratiam suam infundit¹³ ut natura-
libus uiribus uirtutum habitibus¹⁴ inuestitis¹⁵ et per
gratiam excitatis¹⁶ homo semper inuigilet operibus
uirtuosis¹⁷ nam gratiam quidem operationis causa tribuit,

1 In B² in margin. 2 V om. et dona. 3 P: perveniunt.
4 V om. 5 V om. 6 W om. ita . . . nichil. 7 B²:
in omnibus; all other MSS: in nobis; RG: in ons.
8 M, S², U: ac. 9 In B² emended from qua. 10 W add.
scilicet vires et virtutes. 11 P om. et caritatis.
12 P: naturaliter quam spiritualiter; S²: supernaturalis.
13 After infundit Bo introduces the section omitted at 68.4.
14 D: habentibus. 15 1512: insignitis; P: insignitis
seu investitis. 16 Bo, M, S¹, S², U: exercitatis. 17 1512:
studiosis.

V omits from Huius uero (2/3.12) to actitatur (2/3.20).
and from nam gratiam (2/3.24) to asilo (2/4.5).

seipsum uero super omnia gratiarum dona fruitionis quietis-
que gratia elargitur. Est ergo nobis vnitas spiritus mansio
pacis diuine caritatis diuitijs opulenta in quam se uirtu-
tum omnis congerens multitudo vitam et valitudinem tam¹
tuto² conmendat asilio.³

5

119^b

Gratia autem est internus stimulus spiritus sancti
ad omnem uirtutem spiritum nostrum intrinsecus excitans⁴
et impellens. Fluit autem abintus non deforis quia deus
nobis⁵ magis est intimus quam nosipsi et internus eius
instinctus et operatio siue naturalis⁶ siue supernaturalis
magis est proxima nobis et intima⁷ quam propria actio nostra.
Hanc ob causam processus diuine operationis in nobis est
ab intimis ad exteriora creaturarum uero operatio contrario
modo se habet. Ob hoc vt⁸ diximus⁹ gratia dei et inspira-
tio diuina non deforis sensibilibus speciebus nostre
influit fantasie sed deintus nostre mentis infunditur
vnitati.

10

15

Capitulum vi. De tribus spirituales causantibus
uisionem.

Clamat ergo spiritualiter Christus in viro desiderio-
rum nouam gratiam¹⁰ prestolante et ut uideat exhortatur¹¹

20

1 M, S² om. 2 1512: tanto; W: tam cito. 3 P om.
vitam . . . asilo. 4 1512: exercitans. 5 Bo. om.
6 Bo om. est . . . naturalis. 7 D: ultima; P: magis in-
tima. 8 In B² emended from et. 9 V om. vt diximus.
10 P om. nouam gratiam. 11 In B² h is interlinear.

V recommences at Gratia (24.6) but omits from Et internus
(24.9) to habet (24.14) and the chapter number and title.

dicens: Ecce.

Tria ut prius diximus causant in homine spiritualement¹
pro interno exercitio visionem.

Et primum quidem ut diximus est gratie illuminatio.²
Est autem gratia in anima similis candele in vase vitreo
seu perspicua lucerna nam illius instar vas ipsum idest
hominem iustum / calefacit,³ illuminat et transradiat
manifestans quidem suo⁴ se intrinsecus habitatori⁵ si tamen
sui fuerit attentus inspector et per⁶ exteriora trans-
radians opera lucet proximis virtutibus et exemplis. Ipsa
vero illuminatio gratie hominem intrinsecus subito⁷ mouet
et excitat et ipsa subita motio primum est spiritualement
conficiens visionem. RG.149

Ad hanc motionem secundum ex parte hominis mox
accurrit collectio scilicet omnium anime virium superiorum,
inferiorum, [interiorum]⁸ et exteriorum⁹ in vnitate spiri-
tus conuexarum vinculo caritatis. 15

Tertium est plena libertas ut quotiens voluerit
quotiensque memoratus¹⁰ fuerit dei sui totiens¹¹ a formis
omnibus creaturarum liber et¹² absolutus expedite ascen-
dere valeat ad cor altum. Et ut quod intendimus enuclea-
tius exprimamus quisquis gestit lumine claro cernere spon-
sum sit a naturalibus¹³ anime passionibus seu affectionibus
liber et defecatus ab odio scilicet et amore, gaudio et
dolore, spe vana¹⁴ inanique¹⁵ timore et ceteris nam /
nubila¹⁶ mens est uinctaque frenis hec ubi regnant. Non 25

1 P om. 2 V: Primum est gratie illuminatio.

3 D om. illius . . . calefacit. 4 V om. 5 In B²
emended from habitatori; B¹: habitatori. 6 Inter-
linear in B². 7 D om. 8 Omitted in all MSS except
Bo, M, S¹, S², U; RG: van binnen ende van buyten. 9 V:

eternorum. 10 D: moratus. 11 Bo om. libertas . . .
totiens. 12 D om. liber et. 13 U: carnalibus.

14 M: vacua. 15 V om. vana inani, but leaves a space.

16 1512, D, U, W: nubilia.

elevetur prosperis, non deiciatur aduersis. Nulla eum extranea cura sollicitet, nullius eum detineat affectio¹ creature..

Hec itaque² tria in quocumque sibi concurrerint³ spiritualem causant visionem et totius⁴ interni exercitij affectiueque uite principium sunt et fundamen.⁵

[Capitulum vii. De tribus spiritualibus Christi adventibus.]⁶

Nichil tamen aut modicum oculorum prodesset⁷ claredo⁸ aut visus oblectaret acumen si delectabile et⁹ amabile¹⁰ deesset obiectum.. Christus igitur qui mentis oculos sua gratia disponit ad videndum etiam quid uidere debeant mox ostendit internum scilicet sui aduentum: sponsus inquit¹¹ venit.*

Notandum sane tres inueniri aduentus precipuos in viro spirituali deuotione semet intima exerceenti quorum quilibet in gradu eum spiritualis uite subleuat¹² altiori¹³ et digniorem dat materiam exerceendi.

Et primus quidem¹⁴ mouens, excitans¹⁵ et stimulans hominem intrinsecus sensitue toto eum corde totisque viribus sursum trahit et erigit exigens cum deo amatoriam

1 P: officio. 2 V om. 3 V om. in quocumque sibi concurrerint. 4 W: totiens.. 5 1512, Bo, D, M, P, S¹, S², U, V, W: fundamentum; B1: fundamen, emended from fundamenta. 1512 add. ad perficiendum primum punctum quo his dixit ecce. 6 B², P om. chapter number and title. 7 W: abesset. 8 1512: claritudo. 9 In B² emended from aut. 10 D om. et amabile.. 11 V: inquit. 12 V: sublimat. 13 M: altiozem.. 14 V add. aduentus.. 15 Bo: exercitii.

V. omits the chapter number and from Nichil (216.9) to obiectum (216.11).

120^a

conficere vnitatem / Hic stimulus, hic tractus in corde
 in vnitate scilicet sensitiuarum virium sentitur et preci-
 pue in vi concupiscibili quoniam huius aduentus negotium
 in inferiori hominis parte peragitur quam prius quam ad
 altiora tendatur mundari necesse est et ornari et caritatis
 igniculo suppositam¹ sursum² agi. Internus iste diuine
 visitationis stimulus affert et aufert,³ pauperem facit et
 ditat, humiliat et sublimat,⁴ delicias ingerit et tristi-
 tias,* sperare facit et desperare, estum incutit atque fri-
 gus et indicibilia prosus sunt contraria que alternatis
 vicibus hic contingunt. Hic aduentus cum suo negotio in
 quatuor ut⁵ postea declarabimus dividitur⁶ modos gradibus
 seinuicem excedentes quibus inferior pars hominis interno
 spiritualis vite exercitio decoratur.

5

10

Secundus aduentus sponsi Christi sublimiori quidem

15

dignitate suiipsius quodammodo similitudinem inprimentis
 ampliori gratia fulgentiorique claritudine choruscantis
 in superioribus anime viribus diuinorum donorum opulenta
 perficitur influenza stabilientium spiritum et cla/rifi-
 cantium et multiformiter locupletantium. Hec diuini
 aduentus influenza effluxum exigit et cum omnibus infusis⁷
 diuitiis in suam originem petit refluxum. In hoc aduentu
 deus mirabilia multa reuelat sed vniuersa collata anime
 dona repetit cum vsura amplius etiam exigens quam nulla
 exsoluere posset creatura volens metere quod non seminavit
 et tollere quod non posuit. Huius⁸ aduentus cum suo
 negotio gradus et habitudo sublimior est et deo similior⁹

20

25

1 In B² t is interlinear; 1512,P: superposito.

2 Bo: rursum. 3 P: affert. 4 U: sublevat.

5 V om. 6 Bo om. 7 V om.; W: effusis.

8 In B² after cancelled Hoc. 9 1512 om. est . . .
 similior.

120^b

quam prioris et eo supreme¹ anime vires insignius perornantur.

Tertius uero aduentus Christi² spiritualis et intimus diuino quodam tactu completur in essentie spiritus vnitate cui quidem supreme vires et essentialiter insunt et ex qua potentialiter effluunt et in quam rursus suo peracto negotio reflectuntur semperque illic quaquauersum³ perrexerint tum⁴ propter uinculum caritatis tum⁵ propter essentie spiritus vnitatem inmanent essentialiter conu/nite. Is aduentus summum et intimum spiritualis uite gradum causat et eo⁶ essentialis vnitas spiritus multiformiter⁷ insignitur.

In uno⁸ quoque uero aduentu suo spirituali prefato⁹ exitum¹⁰ Christus exigit¹¹ specialem¹² suo aduentui respondentem. Unde et in singulis suis aduentibus spiritualibus intonat cordibus nostris dicens: Exite uiuendo¹³ scilicet et vos¹⁴ spiritualiter exercendo iuxta eum modum quo uos mea gratia meaque dona stimulant et inpellunt. Nam si perfecti fieri debeamus oportebit¹⁵ ut secundum eum modum quo nos spiritus sanctus agitat, trahit, perfundit et tangit nos quoque interni exercitij passibus exire et progredi festinemus. Si vero sancti spiritus stimulo¹⁶ uite nostre dissimilitudine recalcitrare¹⁷ presumpserimus ipsum stimulum obtundentes¹⁸ minime

1 P: sublimius supreme. 2 1512: sponsi nostri.
 3 V: illis quam conversam; W: semperque ad quemcumque usum. 4 V: dum. 5 V: dum. 6 P om. 7 W: multipliciter. 8 P om. 9 1512 om. 10 V: exigit.
 11 V: exitum. 12 Bo, M, S¹, S², V: spiritualem. 13 W: videndo. 14 V: nos. 15 1512, P, V, W: oportet.
 16 1512, M, S², W: stimulationi; D: stimulatio.
 17 P: Si vero spiritus scilicet stimulationem uite similitudine recalcitrare. 18 V: obtondentes.

sentiemus et virtutibus vacui nostri torporis¹ incuria²
tabescemus.

120^d Hij sunt igitur tres sponsi Christi³ spirituales
aduentus interni ut diximus excercitij suos singuli exitus
expetentes / quos* iam euestigio⁴ singillatim exponere⁵ et
declarare proponimus gratiam domino concedente.⁶ 5

Attendite itaque singuli diligenter nam difficulter
ut reor bene intelliget qui nunquam nil horum interno gus-
tulo prelibauit.

Capitulum viii. De primo gradu primi spiritualis
aduentus Christi. 10

Primus igitur Christi spiritualis aduentus quem
quadriformem⁷ fore⁸ capitulo diximus precedenti est ut
ibidem item⁹ scripsimus* internus sensibilis instinctus et
stimulus spiritus sancti ad cuncta nos virtutum exercitia
stimulantis. 15

Hunc aduentum simulare volumus illuminationi solis
et eius efficientie super terram.

Quemadmodum enim sol oriens instantaneo motu usque
in occidens mundum illuminat uniuersum et radiorum suorum 20

1 In B¹, in margin; Bo, D, M, S¹, S², U: corporis; V, W:
corporis in curia. 2 P: innania. 3 M, S² om.
4 V om. iam euestigio. 5 In B² ex-exponere.
6 V om. gratiam domino concedente. 7 P: triformem.
8 Bo om. 9 B²: recte

V omits the chapter number and also from quem (2/9.12) to
precedenti (2/9.13) and from ut (2/9.13) to scripsimus (2/9.14).

refractionibus¹ cuncta calore viuifico refocillat ita
 nimirum eternus sol Christus suprema spiritus inhabitans
 inferiorem partem cor scilicet cum omnibus sensitivis
 potentijs sibi radicaliter coniunctis sue visitationis
 121^a illapsu momentaneo / motu illuminat et accendit quoniam 5
 spiritus sancti gratia tarda molimina² nescit. Necesse
 tamen est ut intellectuales oculos sanos et apertos habeat
 ad uidendum qui talia contingere sibi optat. RG.152

Sol quippe in superioribus regionibus lucis sue
 radijs montana perlustrans estatem³ accelerat et fructus 10
 decoquit prematuros.⁴ Vinumque forte generans inhabitan-
 tium corda iocunditate letificat ebriosa. Idem quoque sol
 extremis terre finibus radios participat sue lucis et
 quamquam propter radiorum obliquitatem terra⁵ inibi
 tepidius⁶ incalescat et ob⁷ hoc ad uitium genimina 15
 sterilescat multis tamen bonis et⁸ utilibus fructibus
 noscitur habundare.

Siccine in inferiori anime sue parte iuxta sensuum
 theatrum conmorantes⁹ gratia tamen dei bona intentione
 probis¹⁰ moribus ac laudabili¹¹ exercitio non carentes 20
 plures profecto bonos uirtutum fructus multifariam affe-
 runt sed interni gaudij spiritualisque consolationis vino¹²
 modicum aut minime iocundantur.

1 1512,P: reflexionibus.. 2 In B² corrected from
 molimi-mina. 3 In B² s interlinear. 4 1512: prima-
 rios. 5 M,W om. 6 1512: imbecillius; P: ineptius.
 7 In B² preceded by cancelled ab. 8 In B² interlinear.
 9 P om. 10 W: bonis.. 11 Bo: laudibus. 12 W: vinum.

V omits from Idem (220.12) to iocundantur (220.23).

121^b

/ Quisquis igitur ut vino habundet terram suam voluerit perpendicularibus radijs fecundari videat¹ necesse est [ut]² in montanis cum omnium virium³ suarum collectione⁴ moretur toto quidem corde in deo suspensus ab anime⁵ passionibus et vniuersis creaturis liber et expeditus. 5 Illic enim sol iustitie Christus corda⁶ perlustrat taliter exaltata et ipsa sunt montana spiritualia que visibilibus comparauimus.

Primo igitur gradu⁷ in primo suo spirituali aduentu* Christus sol iustitie et splendor claritatis⁸ diuine cor 10 liberum ab omnibus absolutum et omnis simul anime vires in virtute sui spiritus⁹ illuminat et accendit.

Sicut enim ignis naturali et sibi propria qualitate¹⁰ in materiam sibi omniquaque proportionatam calorem mox igneum introducit ita nimirum Christus ignis consumens 15 parata sibi corda libera in montana spiritus eleuata interne¹¹ visitationis sue flammiumo igne accendit¹² et ait: Ecce Sponsus / uenit,¹³ exite¹⁴ subito¹⁵ secundum condecenciam venientis.

121^c

1 V om. 2 B²: et; all other MSS: ut. 3 B¹: virtutum. 4 V: suis collectis. 5 D: homine. 6 W om. 7 V om. 8 S¹, S²: caritatis. 9 Bo: Christus; P om. 10 Bo: caritate. 11 In B² emended from in eterne. 12 P om. Sicut . . . accendit. 13 In B² followed by cancelled et ait. 14 V add. obviam ei. 15 V om.

V adds the following to chapter viii.: hic aduentus ut dictum est in quatuor dividitur modos gradibus seinvicem ex(c)edentes qui sunt unitas, compuctio, affectio et devotio cordis. (Cp. 2/7.11).

Capitulum ix. De unitate, conpunctione, affectione
et deuotione cordis.

Accenso autem corde igniculo caritatis mox vires
omnes sensitue in suam originem concurrentes¹ cordis
sui concelebrant vnitatem quam nemo potest veraciter
possidere nisi in cuius corde² spiritus sanctus amoris
sui accenderit ignem. Natura enim ignis³ cum sit actua-
lissimus hec est⁴ unire et assimilare sibi omnia in quibus
plena potitur victoria.

5

RG.153

Vnitas ergo cordis est omnium virium sensituarum in
vnum cordis habitaculum collectio ubi^{*} anima tanquam in
regali lectulo recubans in pace cordis suauiter requiescit.
Vnitas quoque cordis est nexus quidam corpus et animam
cor et sensus cum ceteris viribus⁵ caritatis vinculo in
vnum colligens⁶ et complectens.

10

15

121^d

Ex hac vnitate cordis conpunctio generatur non
doloris quidem sed amoris quam nemo per/fecte assequitur
nisi qui in semet totus fuerit recollectus.

Anima enim in cordis opidulum⁷ principale et maxime
passium⁸ organum cum omnibus suis suburbanis⁹ agricolis
sensitiuis scilicet potentijs recollecta diuine visitatio-
nis in se operationem attendens dum ipsa sua attentione
sancti spiritus igne inurente¹⁰ intra se stimulat¹¹ et

20

1 Bo, M, S¹, S²: coeuntes. 2 1512, P: nisi intimus cordi;
D, W: nisi intimus corde. 3 1512, Bo, P, S¹, S², U: Nam
ignis. 4 1512, Bo, S¹, S²: habet for hec est. 5 U:
virtutibus. 6 Bo: colligans vel colligens. 7 1512:
domicilium. 8 P om. 9 M, S¹, S²: substantivis; U:
substantivis vel suburbanis. 10 1512 om.; Bo, M, S¹, S²,
U: in mentem. 11 Bo: stimulat.

pungitur ad amorem compungitur et totis vitalibus inardescit. Est autem amoris compunctio qua cor primitus stimulaturn internus quidam ardor¹ amoris diuini spiritus sancti inspiratione succensus intima cordis inurens.

Amoris compunctio hominem intra se stimulat,² agitatur et impellit ipso quid sibi acciderit aut causam euentus penitus ignorante..

Ex hac compunctione mox quedam amoris affectio oritur cor et appetituum³ vim⁴ penetrans et compungens.⁵ Hac autem affectione sapore cor⁶ sensibili perfundente⁷ is profecto caret qui non intra semet collectus intimo fuerit⁸ cordis⁹ ardore¹⁰ compunctus.

122^a Est autem / amoris affectio saporis cordis appetitus in deum tanquam in summum bonum omnis boni contentium relatus.

Affectio amoris creaturis omnibus valefacit non tamen ut ipsarum vsu necessitatis non suppleat indigentiam sed ne earum abusu sensualitatis foueat concupiscentiam.

Amoris affectio sentit eterno se intrinsecus amore contactam cui super omnia dare operam concupiscit.

Amoris affectio facile¹¹ contempnit omnia vt id quod diligit assequatur.

Ex hac autem amorosa affectione consurgit cordis deuotio diuine laudis et honoris¹² prodiga flamma. Hac enim nemo accenditur¹³ nisi qui intima amoris affectione fuerit vstulatus. Est autem deuotio amorose affectionis igne amplius inferuente intimi appetitus ad celestia

1 P: amoris for ardor amoris. 2 Bo om. et pungitur ... stimulat. 3 P om. -titium. 4 W om. 5 Bo, M, S¹, S², U: vim pungens et compungens. 6 In B² preceded by cancelled cor. 7 1512: sapore spirituali perfundente; V: sensibili sapore perfundente. 8 D: fuit. 9 D, M om. 10 1512, D, V: amore; P: amore with interlinear ardore in same hand. 11 U: facit et. 12 In B² honoris. 13 V: attenditur.

inflammatio.¹

Deuotio in dei seruitio feruere facit interius et
exterius excitans et accendens.²

Deuotio corpus et animam florere facit tam diuinis
quam humanis conspectibus venerabilem reddens.

122^b

Deuotione³ cor/dis deus in omnibus ministerijs
nostris a nobis exigit et requirit.*

Deuotio denique in uiam dirigit salutis eterne et
recto itinere in summum bonum flammium subuehit
appetitum.⁴

Capitulum x. De gratitudine et gemino eius dolore.

Porro deuotio cordis amorose conpunctionis affectio-
nisque ardore⁵ succensi est velut flamma⁶ altaris incensi
in qua boni odoris thimiama gratitudinis adoletur quod in
igne non redolet alieno.⁷ Gratitudo quippe omnium diuino-
rum beneficiorum et operum aromata in mortariolum conpunc-
tionis congesta pistillo affectionis contundit et gratiarum
actione conmixtos pulueris deuotionis flamme supponens
laudis et reuerentie deo suaue olens offert incensum.

Nunquid non⁸ sunt boni odoris aromata nostra de nichilo
in⁹ rationali uita creatio, omnium creaturarum etiam
angelorum ad nostrum obsequium deputatio, uerbis et
moribus celestis informatio, mul/tis aromaticis articulis

122^c

1 In B² ma interlinear. 2 V: attendans. 3 V: de-
votionem. 4 Bo om. Affectio(223.16)... appetitum. 5 B¹
om. 6 B¹ om. 7 V om. quod . . . alieno. 8 V om.
9 In B² interlinear over cancelled et.

distincta passio, eterne uite et sui ministerij¹ in celo
 promissio,² peccatorum remissio,³ gratie et caritatis
 infusio, sui in nobis eterna mansio,⁴ in omni necessitate
 nostre presentis infirmitatis suis sacramentis sustentatio,
 preciosi corporis et sanguinis ad nostram spiritualem 5
 alimoniam iuxta uniuscuiusque desiderium⁵ ministratio,
 nature,⁶ scripture⁷ et omnis creature uice speculi exempla-
 risque presentatio, valitudinis et fortitudinis ac interdum
 pro nostris vtilitatibus egritudinis donatio, pacis in
 nobis creatio et christiani⁸ nominis intitulatio?⁹ 10

Hec aromata congregat, conpunctio conterat,¹⁰ affectio RG.155
 incendat, deuotio et diuino olfactui in redolentem laudis
 odorem offerat gratitudo.¹¹

Totis enim viribus deus laudandus est.

Est autem deum laudare in omnibus uite nostre articu- 15
 lis diuine maiestati honorem et reuerentiam presentare.

Deum laudare est propriissimum opus¹² angelorum ac
 sanctorum in patria et deum amantium hic / in uia.

Laudandus est deus cordis affectu et erectis¹³
 uiribus, uerbis et operibus, corpore et anima et terrenis 20
 opibus exhibendo humiliter opera pietatis.

Qui uero hic deum laudare neglexerint in perpetuum
 obmutescent.

1 1512 om. et sui ministerij; B¹ add. pro ministerio.

2 P om. eterne . . . promissio. (See n. 9) 3 1512,

P: plena remissio. 4 D om. sui . . . mansio. 5 P om.

6 In B² emended from natura; 1512, P: Nunquid insuper
 boni odoris sunt aromata nature (See 224.20). 7 Bo, M,

S¹, S², U: vere scripture. 8 P: Christi. 9 P add.
 et uite eterne in celis promissio. (See n. 2)

10 V: concreat. 11 In P the sentence runs: Hec

igitur congerat aromata, congerat pia conpunctio, conterat
 ignis affectio, incendat supplex deuotio et diuino olfactui
 in redolentem odorem laudem offerat gratitudo. 12 P om.

13 Bo, M, S¹, S², U: cunctis.

Nullum opus amanti cordi delectabilius nullum iocundius quam laudare deum.

Cor diuine¹ plenum laudis omnes creaturas secum² desiderat collaudare.

Diuine laudis nullus est finis quoniam in ea constat status nostre beatitudinis.³ Laudemus igitur et superexaltemus eum in secula. 5

Nascitur autem ex deuota gratitudine geminus dolor in corde et duplex in desiderio pena.

Vnus ex defectu et inconplemento diuine laudis, honoris, gratiarum actionis et seruitij.⁴ 10

Alius pro profectu et incremento virtutum quia non ita in karitate, uirtutibus et moribus proficimus et auge- mur ut deum laudare, honorare, gratias agere et seruire⁵ illi prout condecet⁶ digni aliquatenus redderemur. 15

Hij duo dolores sunt radix et fructus, principium et finis omnium spiritualis uite uirtutum.

123^a

Siquidem / intimus dolor pro defectu et imperfectione uirtutum et laudis diuine est supremum opus in hoc primo gradu primi aduentus visitationis⁷ interne et per illum huius negotium plenissime consummatur. 20

Capitulum xi. Duo exempla exercitium huius gradus ostendentia.

1 Bo om. 2 S¹, S²: deum secum. 3 V: laudis.
 4 1512, P: debiti seruitii; Bo, M, S¹, S², U: seruitii salutaris; D, W: seruitii salutis. 5 In B² emended from seruire.. 6 1512, P: prout ratio docet; Bo, M, S¹, S², U: prout recte decet; RG: na behoerlijcheit.
 7 D: vivificationis.

V omits Hij duo (26.16) to ostendentia (26.23).

Ad captandam¹ autem formam exercitij huius gradus. duo in naturalibus exemplaria proponamus. Cacabus liquore quouis² plenus calore ignis superferuens scaturit et ebullit. Cumque in supremum cacabi eleuatua fuerit scaturigo subito RG.156 liquor in profundum relabitur noua denuo³ scatebra erupturus 5 ita ut⁴ et ignis liquorem semper agitet⁵ et inpellat et liquor semper scateat et ebulliat.

Hoc modo internus sancti spiritus ignis cor et omnes anime vires ad diuine laudis scaturiginem eo modo quo supradiximus⁶ agitat,⁷ foculat⁸ et extollit et rursum in suum focum sancti spiritus igne calentem relabens noua denuo ebullitione sustollitur in idipsum ita ut ignis amoris in foco cordis semper ardeat et cor in diuinas laudes gratiarumque actiones, uerbis et actibus semper scateat⁹ semperque humi/litate subnixum¹⁰ in comparatione eorum que uel debito¹¹ sibi agenda iudicat¹² uel cotidianis suspirijs supererogare desiderat quecumque egerit paruipendat. 10 15

Rursus uerno tempore sole ad zodiaci cacumina ascendente¹³ et estate iam in ianuis preludente solaris vi caloris terre viscera penetrantis¹⁴ humores e radicibus. 20

1 1512, B¹, D, P: temptandam; W: temptandum; Bo: representadam; M, S¹, S², U: representandum. 2 In B² emended from quis. 3 Bo: delabitur de ymmo denuo; M: relabitur ab ymo denuo; S¹: relabitur ab ymo denuo, with de written above ab; S²: relabitur de ab ymo denuo; U: relabitur de ymo. 4 V om. 5 Bo: superagitet. 6 V: diximus. 7 M om. 8 1512: suscitatur; W om. 9 In B² semper scateat in lower margin. 10 Bo, M, S¹, S², U: submissum. 11 Bo: subito. 12 D: indicat. 13 1512: sole ad nos ascendente. 14 S¹, S²: penetrante.

V concludes the introductory sentence of Chapter xi: ... gradus exemplum in naturalibus proponamus and omits the section on the spring sun, i.e. Rursus (27.19) to manducabunt (28.13).

per truncum leuantur in ramos celestique potentia
frondes floresque passim in arboribus producuntur.
Simili nimirum modo eterno sole Christo in nostris cordibus
ascendente floridaque uirtutum vernantia, spiritualis uite
estacula¹ ad esse se nunciante nostris affectibus sue
visitationis infundit² radios et calorem et corda nostra
ab ima terrenorum multitudine intra seipsa colligens et
vniens amoris ardore compungit affectioneque frondifera,
deuotione florifera³ et gratitudine fructifera esse facit.
Fructifera inquam fructibus prematuris⁴ qui in cellario
humilitatis quod dolor pro defectu et⁵ negligentia uite
sibi fodit / congesti seruantur mense conuiuij felicitatis
eterne in qua suarum labores manuum feliciter manducabunt.

123^C

Hec de primo gradu prime uisitationis diuine quo
sensitiua pars anime comitur⁶ dicta sint.

Capitulum xii. De secundo gradu primi spiritualis
Christi aduentus quo infunditur cordi suavitas et voluptas.⁷

1 1512: estate se adesse. 2 W om. uite . . . infundit.
3 All other MSS omit deuotione florifera; RG: met
begheerlijcker devocien. 4 Bo: maturis. 5 S²: et
vi et negligentia, vi is written in the margin. 6 1512,
Bo, M, S¹, S², U: counitur; P: counita; W: compungitur.
7 1512, Bo, M, S¹, S², U om. et voluptas; P omits chapter
number and title.

V recommences at Hec (228.14). V omits chapter number.
The title appears as: De secundo gradu primi spiritualis
Christi aduentus quo suavitas infunditur, and the chapter
begins: Quoniam primum spiritualement adventum solis illumi-
nationi comparavimus similiter iuxta cursum solis semiannuum
prosequamur. Eo namque tempore quo sol arietem taurumque
transcenderit et geminos ascenderit estatis principium
incipit et benevolis planetis regnantibus . . . (229.13).

Quoniam quidem primum spiritualem aduentum quatuor gradibus ascendentem¹ solis illuminationi in primi gradus² discussione comparauimus propter faciliorem intelligentiam reliquos comparationibus³ similibus iuxta cursum solis semiannuum⁴ prosequamur. In primo gradu vernali amenitate refecti future estatis olfecimus vbertatem nunc ad fructuum suauitatem gustandam corde famelico accedamus.

RG.157

5

Igitur sole ariete tauroque transcensis cotidianis gradibus geminos ascendente veri finem estatique principium tribuente solaris⁵ uirtutis efficientia⁶ tum propter patientis soli⁷ dispositionem tum propter agentis solis⁸ approximationem in terrenascentibus geminatur. Eo tempore beniuolis pla/netis regnantibus et oportunitati⁹ temporis fauentibus humores terre calore solis¹⁰ in aera subleuantur, ros et pluua generantur et fructus terre incrementis continuis multiplicantur.

10

15

Hoc modo sole lucifluo Iesu Christo in nostris cordibus super omnia exaltato et¹¹ naturalibus appetitibus spiritui¹² contrarijs discretionis moderamine refrenatis uirtutibusque iuxta formam prioris¹³ gradus possessis necnon uirtutum adipibus idest saporibus et delectationibus in sacrificium laudis et gratiarum actionis ardore caritatis oblati iam tamen¹⁴ spirituali ineunte¹⁵ estate nouus¹⁶

20

1 Bo, M, S¹, S², U: ascendentis. 2 W: gradibus. 3 U: operationibus. 4 Bo om. 5 Bo: solis nisi; D, M, P, S¹, S², U, V: solis. 6 1512: Igitur sole martio aprilique transactis quotidianis reuolutionibus per maii tempus ad nos scandente estatique principium tribuente solis uirtus efficaciatique 7 W: terre. 8 Interlinear in B². 9 1512: benignitate coeli regnante et oportunitati. 10 1512, Bo, M, P, S¹, S², U om.; all other MSS: prioris. 11 Interlinear in B². 12 B¹ add. omnia. 13 In B² ris is erased. 14 1512, P, W: tunc; B¹: eum. 15 Bo, M, S¹, S², U: imminente. 16 Bo, M, S¹, S², U: nobis.

123^d

ymber interne consolationis et diuine dulcedinis celitus.
ros distillant terram cordis inebriantes et nisi ex parte
eius impedimentum¹ fuerit germinare eam facientes virtutum
gemino incremento.

Hic est spiritualis visitationis Christi nouus² 5
aduentus recensque sancti spiritus operatio in gradum
interni exercitij subuehens altiore. Christus quoque in
hoc suo aduentu clamat dicens: Exite spiritualis exercitij
124^a g(r)essibus³ secundum exigentiam huius aduentus / mei.

Huius uero consolationis suauitate gustata repente 10
cor et omnes sensitue potentie tanto interne voluptatis
torrente⁴ potantur ut se estimet homo diuini amoris
amplexibus penitus inuolutum. Hee delicie cunctis⁵ mundi
voluptatibus sunt maiores etiam si omnes vna posset capere RG.158
creatura. In huius voluptatis infusione deus pariter per 15
sua dona cordi illabatur sic affecto tante suauitatis
saporem tanteque iocunditatis consolationem secum ferens
ut cor ipsum voluptate⁶ dulciflua faciat intrinsecus
exundare. Huius voluptatis habundantia cordis ingerit⁷
cogitatu quantis hii qui non diligunt mortis calamitatibus 20
occupentur.

Hec voluptas quoddam cordis causat profluum ut se
homo pre vbertate letitie nequeat continere.

Capitulum xiii. De spiritali ebrietate.

1 Bo om. 2 B²: nouuus. 3 B²: gessibus exercitij,
but corrects the order. 4 V: torpente. 5 In B²
preceded by cancelled cunnc-tis. 6 D: difficultate.
7 D: iugiter.

V omits chapter number.

Hec autem uoluptas bibulo corde potata ebrietatem parturit spiritalem.

124^b Est uero spiritualis ebrietas uberior affectiui¹ saporis et interne uoluptatis² in corde / receptio³ quam possit cor ipsum digerere aut desiderium exoptare. 5

Spiritualis ebrietas in diuersis spiritualibus ebrijs multiformibus corporis gestibus profluit et exundat.

Quidam cantibus et diuinis laudibus plenitudinem⁴ pandunt letitie. Quidam uberibus lacrimis⁵ dulcedinis exprimunt ubertatem.⁶ Aliquorum me(m)bra⁷ tanta occupat inpatiens titillago ut eos cogat aut currere⁸ aut salire⁹ aut pedibus tripudiare aut manibus plaudere. Iste clamoribus¹⁰ 10

plenitudinem cordis¹¹ ostendit, ille in silentio intra semet dulcedinis uoluptate liquescit.¹² Hic putat omnes sentire quod sentit,¹³ ille neminem estimat tantis deli- 15

cijs habundare. Aliquando qui huiusmodi est credit se numquam amittere posse¹⁴ uel amissurum esse quam sentit¹⁵ copiam uoluptatis. Aliquando miratur cur non omnes

124^c conuertantur ad dominum ut tantis inebriarentur delicijs interne suauitatis. Nonnunquam putat deum sibi / soli intendere et alios tante dulcedinis uacuos¹⁶ preterire.¹⁷ 20
Nonnunquam ad tam grande sui stupet miraculum mirans secum quid sit quod sentit unde ueniat aut quo tandat seu quid contigerit sibi.

1 M: affatim. 2 B²: uolunptatis. 3 V: recepti.
4 In B²-tu-is interlinear. 5 P: Aliquando profluentibus lacrimis. 6 Bo om. Quidam . . . ubertatem. 7 B²: mebra. 8 Bo, M, S¹, S², U: cantare. 9 Bo: spallere.
10 P: clangoribus. 11 V om. 12 In B² emended from liquesscit. 13 Bo om. Hic . . . sentit. 14 P: se nunquam amittere non posse. 15 V: sentis; W: posse nihil amissurum esse ex defectu timoris et experientie quam sentit. 16 W: vacuare. 17 P om. Nonnunquam . . . preterire.

Hec est deliciosior vita secundum cordis affectionem
 que haberi potest ab homine in hoc terreno habitaculo
 constituto. Interdum aut(em)¹ ebriosulus noster² tanta
 pre diuine dulcedinis influenza deliciarum ubertate reple-
 tur ut cor eius quasi³ vasculum musto⁴ plenum absque spira- 5
 culo subitam minetur rupturam.

Ne igitur crepet doliolum sui cordis⁵ aperiat sibi
 flammium deotionis acumine spiraculum laudis et
 gratiarum actionis et tota cordis humilitate suspirans 10
 dicat: Confit(e)or⁶ domine te quidem omnia posse et
 spirare vbi uis et bonitatis tue dulcedinem diuidere
 singulis prout uis.⁷ M(e)lliflue⁸ tamen bonitati inuesti-
 gabilis voluntatis⁹ tue tota qua ualeo [deuotione totaque]¹⁰
 124^d cordis intentione¹¹ gratias ago quia / me tam degenerem et
 inutilem¹² seruulum in benedictionibus dulcedinis tue¹³ 15
 preuenis¹⁴ nam milleannorum si sequeretur seruitium tante
 suauitatis solo vinceres libamento. Indignus plane et
 nichili ego sum tu uide quid feceris. Da tamen domine
 quod das, infunde quod infundis sed ne frustra dederis dona
 tua bonitatis fauore prosequere ut et data conserues, 20
 conseruata germinare facias et fructum ferre beatitudinis¹⁵
 eterne. Huiuscemodi humilitate uinea deum sabaoth cor
 scilicet temulentum pinguius pastinatur ut altiorum
 virtutum uberas feret botros.

1 B²: aut; all other MSS: autem. 2 P: talis. 3 P
 om. 4 Bo, M, S¹, S², U: vasculum in vasculo. 5 W: crepet
 sui cordis consilium. 6 B²: Confitor. 7 P om.
 8 B²: Milliflue. 9 V: bonitatis. 10 In B², -ota
 qua ualeo is supplied in the principal corrector's hand;
the variant reading, taken from B¹ and V, echoes Ruysbroek's
 met innigher devocien. 11 Bo, M, S¹, S², U om. 12 1512:
 mutilem. 13 Bo, M, S¹, S², U add. dignatus es. 14 V:
 preueniens. 15 V: beatitudinis; all other MSS: boni-
 tatis.

Capitulum xiiii. Quomodo quidam in hac ebrietate temptentur.

Uerum quia hec deliciarum vbertas conceditur aliquibus in initio¹ conuersionis sue integra voluntate conuersis et mundi solatia ut soli deo vacent toto corde spernentibus tenelli tamen viribus et tales quibus lacte consolationis opus est non solido temptationis seu diuine derelictionis² cibo modicis temptationibus³ eliduntur.

125^a

Vnde in veris fine / seu⁴ estatis initio adhuc arboribus florescentibus et in principio diei⁵ mundum⁶ sole altius eleuato futurorum fructuum flores duobus frequenter periculis idest pruina et nebula inpetuntur.

Quid per pruinam nisi occulta cordis signatur⁷ elatio? In hoc itaque florido⁸ spiritualis vite gradu illi pruine frigore constringuntur qui putant se aliquid esse cum nichil sint seducentes seipsos seu qui sui⁹ meriti condignam¹⁰ se reputant accipisse mercedem facti sicut vter in pruina tabescens. Hec est pruina flosculos perimens et fructus annulans.

Quid uero per nebulam nisi rationis notatur¹¹ obscuratio? Et quid potius in hoc gradu rationem obscurat

1 In B², second i interlinear. 2 Bo: temptationis; M: dilectionis, after cancelled consolationis; S¹: dilectione; U: dilectionis. 3 In B² ta-interlinear. 4 P: sine? 5 In B² first i interlinear. 6 D: mundum. 7 In B² preceded by cancelled singulatur. 8 Bo: flores de; M, S¹, S², U: floride 9 In B² preceded by cancelled se. 10 V: cum dignam. 11 W: vocatur.

et flores idest anime vires bonorum operum fructuum
 feraces¹ conplodit quam delectari in donis diuine dulcedi-
 nis et consolationis et non in laudem donantis omni
 gratiarum actione assurgere? Ob hoc plerumque amititur
 agnitio ver(itatis)² et obtinetur quidam dyabolice fictionis 5
 125^b sapor suauitatis tandem mise/rum seducentis.³

Capitulum xv. Cautela contra has temptationes.

Ut autem prefatas temptatiunculas cautela ingenua
 euadamus breuis in uolatibus⁴ apis exemplo⁵ mirifico
 doceamur. 10

Ipsa quippe vnitatem sue congregationis inhabitans
 evolat non quidem in turbine ymbrium vel ventorum sed in
 serenioris aure placore⁶ sole luminosius radiante et omnes
 flores dulcedine predictos girovaga circumlustrat. Nullius
 floris pulcritudine, nullius capta dulcedine⁷ moras 15
 innectit sed omnes⁸ passim⁹ circumuolans aculei sui manu
 materiam extrahit mellis et cere et in congregationis RG.160
 sue habitaculum congerens vtilissime fructificat precipuam
 conficiens rem dulcedinis et pretiosum luminis nutrimentum.
 Apicule igitur prudentiam emulare. 20

Ecce Christus sol claritatis¹⁰ eterne electorum suorum

1 D: ferentes. 2 B²: veraciter, all other MSS veri-
 tatis; RG: kinnisse der waerheit. 3 1512,P: fallaciter
 seducentis. 4 Bo,M,S¹,S²,U,V: volatilibus. 5 In
 B² em-interlinear. 6 Bo,U: aura et placidiori; M,S¹,
 S²: aura et placidiore. 7 V om. nullius capta dulcedine.
 8 S¹,S²: omnia. 9 1512,P: add. et breuiter. 10 U:
 Ecce Christus sol caritatis. Ecce Christus sol claritatis.

125^c corda deuotione patula lumine¹ sue claritatis irradians
 interiora omnia florum dulcedinis et iocunditatis amenitate
 / melliflua reddit venusta. Tu ergo si sapiens fueris
 apis² exempla singula dei dulcia dona tam preterita quam
 presentia rationis considerationisque alis circumuola et
 caritatis discretionisque aculeo ita singulas diuine con-
 solationis suauitates deliba ut nusquam moram contrahas.
 sed ex omnibus materiam mellis³ laudis scilicet et gratia-
 rum actionis enucleans onustus ad diuini amoris euoles
 vnitatem qua cum deo manere desideras in eternum.

Hic est secundus gradus primi spiritualis aduentus
 Christi inferiorem hominis⁴ partem ornans.

Capitulum xvi. De tertio gradu primi aduentus Christi
 qui est diuine vnitatis inuitatio cor uulnerans.

Ascensis⁵ itaque geminis sole cursus sui gyrum ad
 cancrum flectente maiori⁶ terra feruore torretur soleque
 humores terre copiosius attrahente terra⁷ siccatur amplius
 et terrenascentia ocuis⁸ maturescunt.

125^d Hoc modo sole iustitie Christo in nostris cordibus
 gradu sublimissimo exaltato idest omnibus consolationis
 et dulcedinis sue donis quantumlibet preci/puis postergatis
 suam nobis amantissimam presentiam⁹ et amplexus dulcissimos

1 Bo, M, S¹, S², U: et lumine. 2 P: apicule. 3 Bo,
 U add. et cere; V om. consolationis . . . mellis.

4 V om. 5 In B² emended from Ascensus; P, W: Ostensis.

6 1512: Exacto itaque maio sole ad estium solstitium
 flectente et iam Iunii medium obtinente maiore

7 In B² preceded by cancelled et. 8 1512: citius;
 RG: ende de vrucht rijpt meest. 9 W: penitentiam.

emulantibus humilique laude et intima gratiarum actione
ad dei diuitiarum pelagum unde omnia dona profluunt
reuertentibus omnia idest omnes anime nostre potentias
trahere nititur ad seipsum. Corde itaque amantis ab
omnibus diuine consolationis saporibus inuicto ac penitus
non¹ detento sed omnia ut eum quem diligit inueniat
transcendente mox tertius diuine visitationis gradus
ascenditur inferiorem anime partem eleuans et exornans. RG.161 5

Huius visitationis operatio quedam est diuina
inuitatio² seu allectio affectum cordis et omnes anime³
vires sursum trahens et ad suam vnionem alliciens et
inuitans clamansque: Exite de terra ac patria cordis
vestri⁴ et venite in eam quam monstraui vobis regionem
vnitatis mee secundum exigentiam tractus mei. Huius trac-
tus significantiam non planius exprimere⁵ possumus 10
inexpertis nisi quod prius diximus repetamus ipsum
scilicet fore allectionem quamdam / seu inuitationem
dei cor ad sue vnitatis complexum intrinsecus⁶ inuitantis.
Hec inuitatio super omnes priores delicias cor amantis
afficit et delectat ipsum in nouo gradu erigens,⁷ exerci- 15
tij altioris. 20

126^a

Inuitato quippe ad tantarum deliciarum conuiuium⁸
corde toto mox affectum hyantibus arterijs se explodit
et omnes⁹ anime vires¹⁰ ad tante pacis et caritatis

1 V om. 2 Bo: mutatio. 3 1512 om. 4 V: nostri.
5 Bo: non plenius significare; V: exponere. 6 M:
cor intrinsecus. 7 V: exigens. 8 1512: deliciarum
copiam; W om. deliciarum conuiuium. 9 Interlinear in
B². 10 Bo,U: ad tantas delicias cordis toto mox affec-
tum hyantibus arteriis sive venis se explodit (Bo: expedit)
idest aperit et omnes anime vires; M,S¹,S²: ad tantas
delicias cordis (M: corde) toto mox affectum hyantibus
venis se explodit et omnes anime vires.

vnicliuium¹ toto se desiderio preparant et exornant. Hec autem inuitatio est quedam Christi eterni solis illuminatio cor ipsum tante delectionis gaudio tam² explodens ut nulla queat humana uirtute recludi. 5

Huius rei causa cor intrinsecus uulneratur et amoris patitur lesionem.

Amor tamen etsi uulnerat non contristat nam eius uulneratio est pariter et dulcissima passio et grauissima pena. 10

Uulnus quippe amoris est verissimum postfuture signaculum sanitatis causans* simul gaudium et dolorem.

126^b Denique uulnerato cordi Christus sol splendidus radios sue claritatis³ infundit ad sue rursus am/plexum vnitatis inuitans ac per hoc cordis uulnus renouans et relidens. 15

Capitulum xvii. De languore et inpatientia⁴ amoris. RG.162

Christo⁵ autem cor huiusmodi visitationis⁶ gratia inuitante et corde se nuptialiter paratum ad vnionis osculum totis uiribus erigente⁷ et tamen vnitatis copulam consequi non valente mox in languorem incidit spiritalem. 20
Nam cordis uitalibus amoris aculeo sauciatis cum optinere non preualet quod super omnia concupiscit et illic remanere compellitur vbi ex ipsius mansionis necessitate amplius infatiscit⁸ inter hec orto languore parturit et gemiscit.
Hoc enim tempore eterno sole Christo ad altiora animi 25

1 1512, Bo, M, P, S¹, S², U: vinculum. 2 Bo, M, S¹, S², U om.
3 W: caritatis. 4 W: patientia. 5 V: Ipso.
6 Bo om. 7 V: exigente. 8 1512: languescit.

126^c exaltato et estiforos lucis sue radios affectioni cordis
intimi ardoris conpunctione estuantis diuinitus infundente
recens feruor priori additus ad litteram humores corporis
adurit, consumit et siccatur nature fortitudinem delumbitate¹
/ corporis² infringendo. Itaque affectuosa cordis ad 5
oblatum sibi vnionis osculum³ anelatio et eterni solis
estifera irradiatio continuitatem causant languoris. Sed
ne palleas⁴ lector sane languor enim iste non est ad mortem
sed ut manifestetur opera solis nostri.

Ceterum anima diuini complexus osculum consequi non 10
valente et carere eo omnimodis non volente⁵ inter hec
amoris inpatientia generatur tam exteriora quam interiora
omnia intollerabili estuatione perurgens. Qua durante
nullius eam usus creature delectat nec in omnibus inuenit
ubi caput suum libeat aut consentiat reclinare. 15

Hac quoque inpatientia regnante nonnunquam multa
spiritualium sensuum subtilia reuelantur eloquia et
infunditur doctrina sapientie singularis. Amor inpatiens
paratus est omnia sustinere ut id quod amat valeat optinere.

126^d Est autem amoris inpatientia interna quedam animi 20
estuans inconstantia rationis⁶ monitis obtemporare / recusans
donec quod diligat assequatur.

Amoris inpatientia cor amantis comedit⁷ et sanguinem
eius bibit. In hoc gradu internus feruor cordis validior
est pre omnibus gradibus huius spiritualis estatis⁸ corpora- 25
lem naturam⁹ absque exteriori labore intrinsecus conterens
et consumens et fructus spiritualium virtutum plus gradibus
antedictis decoquens et maturans.

1 D: delibitate; Bo, M, S¹, S², U: debilitate vires; V: debilitate.
2 Bo: cordis. 3 V: oculum. 4 1512, Bo, M, P, S¹, S², U: paveas; V: pave ad. 5 V: valente.
6 1512: omnibus. 7 1512: exedit. 8 P om.
9 B¹: estatem naturam.

Porro post cancrum¹ leonem sol intrat a feroce et animosa bestia ceterarum principe bestiarum nomen et efficientiam mutuantem.² Similiter regnante amoris impatientia Christus sol fulgidus signum tenet leonis nam claritatis³ sue radij tanto feruore cor impatientis amatoris inurunt ut intimū sanguinem faciant ebullire. Ipsa quoque amoris impatientia super omnes spiritualis exercitij gradus leoninum⁴ sibi vendicat principatum nam alijs modum⁵ quemlibet certum⁶ obseruantibus ipsa sola hunc modum elegit ut careat modo. Aliquando amator in/patiens anelo desiderio estuantique impatientia a carcere corporis cupit⁷ absolui ut illi quem diligit vniatur. Quo fit ut cordis oculis in celum totus⁸ intentus⁹ celestem aulam plenam glorie contempletur et dilectum suum gloria et honore coronatum sanctos suos ubertate sue glorie inebriantem ac torrente voluptatis sue eos potantem¹⁰ se vero quasi exulem a patria multis calamitatibus habundantem. Hinc interdum in nonnullis gemitus nascuntur et lacrimae¹¹ et desideria anelosa. Nam eo miseriam quam patitur attendente de qua ceruicem¹² excutere nullo valet reluctamine voluntatis mox ab oculis uberes fluunt lacrimae interni doloris habundantiam indicantes. Hee lacrimae cor eius rorifluo

1 W: tantum. 2 1512: Porro post Iunii primam ferventis estatis particulam mediam Iulius obtinet sole multo magis intendente calorem. 3 1512: fulgidus calorem suum adauget nam suae claritatis. 4 1512: violentum. 5 B¹: modis. 6 M om. 7 P: a corpore cupit. 8 D om. 9 In B² preceded by cancelled intus. 10 V: potestatem. 11 Bo om. et lacrimae. 12 B¹: servicem.

127^b tepore in modico refocillant utiles¹ profecto nature corporee² ad seruandam valitudinem corporalem quo sic tolleretur amoris impatientia ut non amittatur corporis salus et uita. Quamobrem et omnis considera/tio omnisque excercitatio³ rationis regula moderata vtilis est ei ut pro uirtutum incremento valitudinem conseruet et vitam. 5

Capitulum xix. De diuersis spiritualibus gratijs que frequenter impatienti conferuntur⁴ amatori.

Impatienti⁵ autem amatori nonnunquam spirituales gratie conferuntur. Interdum namque⁶ impatienter amantes in extasim uel in spiritum rapiuntur et de ueritate sibi uel alijs necessaria⁷ uerbis uel ymaginibus corporeis aut similitudinibus spiritualibus edocentur uel certe eis de futuris aliqua reuelantur et hec visiones⁸ seu reuelationes vocantur. 10 15

Que si fuerint ymaginarijs figuris exhibite angelo dei uirtute operante in ymaginationis⁹ speculo ostenduntur.¹⁰

Si uero fuerit intellectualis ueritas¹¹ uel similitudines aliq̄ue spirituales quibus seipsum deus vtcumque reuelat intellectualibus oculis inprimuntur et uerbis possunt quantum suppetit facultas depromi.¹² 20 RG.164

127^c Aliquando / autem amator inpatiens in mentis rapitur excessum non tamen omnimodis extra seipsum in bonum quoddam inconprehensibile quod iuxta eum modum quo uidit et audiuit quod in hoc simplici intuitu idem¹³ est nullis valet sermonibus explicare. Hoc enim solus deus absque 25

1 W: utillant. 2 W om. 3 W om. omnisque excercitatio. 4 V: conceduntur. 5 In B², emended from Inpatient. 6 V: Nam for Interdum namque. 7 B¹: necessariis. 8 D: visitationes. 9 Bo: ymaginatori; V add. dei. 10 S¹, S²: comprehenduntur. 11 V: uoluntas. 12 V: expremi. 13 Interlinear in B².

cuiusuis creature amminiculo et sine omni medio operatur et raptus vocatur.

Nonnunquam uero subitis deus in spiritu¹ choruscat fulminibus. Et ecce fulmen quoddam precipue claritatis ex simplici quadam serenitate breui ictu² splendescens spiritum supra semetipsum velut in momento raptat³ sed disparente mox lumine reuertitur ad seipsum.⁴ Hec enim est solius dei⁵ precipua quedam et excellens operatio que quibus singulari dono prestatur intellectuali lumine reddit choruscos.

127^d Interdum quoque inpatientiam amoris patiens⁶ spiri-
tuali quodam lumine deo quo placuerit medio id agente
irradiatur./ Ad cuius luminis blandam faciem appetitiva⁷
cordis affectio medullitus delectata dum in occursum
illius flammeo⁸ inpetu se erigit mox quemadmodum mustum
absque spiraculo lagunculas nouas dirumpit ita nimirum
cordis cupido ex occursum huius luminis tanto insolite
voluptatis corrente potatur vt ubertatem⁹ noui gaudij
quod ob proprij captus angustiam intra se minime sufficit
continere compellatur voce corporea eructare. Hec autem
vociferatio iubilus nuncupatur qui est gaudium quoddam
cordis quod quia uerbis explicari non potest nec tamen
penitus recitari spiraculo vocis erumpit. Hic iubilus
corde¹⁰ prefato lumini taliter occurrente ineuitabiliter
velit nolit homo patiens extrinsecus reboat¹¹ donec
exercitium¹² hoc¹³ duraverit proprias¹⁴ vices¹⁵ seruans.

1 P om. in spiritu. 2 1512, Bo, M, P, S¹, S², U: in ictu.
3 V: rapta. 4 Bo om. 5 V om. 6 M: inpatientia
amoris. 7 First ti interlinear in B². 8 P om.
9 V: libertatem. 10 Bo, M, S¹, S², U: Huic iubilo cordis.
11 U: reborat. 12 First ci interlinear in B².
13 V om. 14 In B²-s interlinear; P om. 15 M, S¹,
S²: voces.

Quidam preterea intima deuotione suspensi¹ suo angelo
uel alijs² angelis reuelantibus per sompna edocentur.

128^a

Est vero inuenire quosdam sensuum vigili/as obseruan-
tes multorum cogitatum inmissionibus quasi quibusdam suo
iudicio reuelationibus habundare aut etiam per sompna
uidere miranda. Hij quia sensuum negocijs intendunt
inpatientiam ignorant, amoris nesciunt uulnera caritatis.
et dilectionis languore minime detenti sani forsitan
egrius elanguescunt. Tales enim inmissiones³ uel proprium
sibi fingere potest ingenium uel bonus uel malus angelus
inspirare. Vnde et si qui talibus animati ignota aliqua
presumpserint effutire⁴ audiendi sunt in quantum que
dicunt sacre concordant scripture seu rationabili sunt⁵
consona ueritati sinautem eis⁶ accomodata fuerit maior
fides in foueam forsitan seductionis inducent.

RG.165

5

10

15

Capitulum xx. De quodam periculo (in)patienti⁷
amatori uitando.

Sed quia inpatientem amatorem huiusmodi precipuis
gratijs cumulamus opere precium est ut et instans quoque
periculum ipsi pandamus ne si eum nimijs delicijs securio-
rem efficerimus ad / pericula incautiorem reddamus.

128^b

20

1 P om. 2 W om. 3 V: emissiones. 4 Bo, M, S¹,
S², U: affirmare. 5 M: seu. 6 V om. 7 B²: pa-
tienti, other MSS: impatienti.

V omits chapter number and title.

Siquidem sole cotidianis gradibus¹ leonem ut diximus
 descendente caniculare sydus ad orionis morbidum pedem
 micans² caninam rabiem solis³ radijs permiscet et tam
 morbigero estu terram inurit et aquas vt similis cum
 terrenascentibus languescantibus⁴ languescant homines et
 arescant et cum hominibus⁵ nonnunquam pisces pariter morian-
 tur. Nec causam huius dicimus nimium tunc temporis ardorem
 solis sed potius dispositionem⁶ et intemperiem soli et⁷ in
 eo viuentium virtutem solis sustinere non valentium.

Hoc modo inpatiens amator⁸ dum nimium patitur diuini
 estus⁹ ardorem caniculae simulis sustinet influentiam rabiei
 quia dum diuini amoris¹⁰ estu uulneratus et languidus
 ardore continuo per inpatientiam detorretur affectionis
 et desiderij flamma amplius increscente¹¹ intollerabilem
 quamdam incurrit angustiam cordis velut si / parturiens
 priuetur potentia pariendi.¹² Quo fit ut dum v(i)cario¹³
 intuitu nunc uulnus¹⁴ cordis nunc uultum amati¹⁵ non
 desinit contemplari siccitate que lima caloris est
 succrescente¹⁶ similis crescat et ardor inpatientie et
 dolor angustie. Tandem aucto languore id agitur vt

1 In B² emended from gradiabus. 2 Bo, M, S¹, S²: mittens;
 U: mictens. 3 1512: Siquidem sole quotidianis incessi-
 bus per tempora Iulii a nobis descendente morbidi caumatis
 oriuntur dies: vt etiam per hos dies nonnumquam canes
 agantur in furiam. Quia hoc tempore quedam pernicio-
 sa qualitas solis radiis se permiscet 4 B¹, V om.
 5 P: omnibus. 6 B¹: indispositionem. 7 P add.
 est terre. 8 V: amatur. 9 Bo, M, S¹, S², U: amoris;
 D, P om. 10 1512: nimium diuini amoris patitur ardorem
 quasi caumatum dierum sustinet impressionem quia dum diuini
 amoris. . . . 11 V: recrescente. 12 Bo om. 13 B²:
 vacario; all other MSS vicario. 14 Bo: vultum; D:
 fit vultuis (?) for nunc uulnus; M, S¹, S², U: vultus.
 15 Bo: amantis; V: amanti. 16 D: succurrente.

quemadmodum in arido¹ arbor ipse quoque est nimio totus deficiat et arescat et martyr factus amoris² corporaliter moriens³ purgatorij nescius igne purgatus amoris euolet ad patriam sponso occurrente supernam.⁴ Verum quamquam secure moriatur quem nimius⁵ languor⁶ amoris viuere non permittit tamen arbor dum fructus ex ea speratur vberior⁷ non est aliquate(n)us⁸ perimenda. RG.166
5

Interdum autem deus tantam inpatienti cordi⁹ dulcedinem suauitatis infundit ut cor in delicijs velut in aquis piscis dinatet¹⁰ ex quo et intima cordis caritatis ardore uehementius inferuescunt et nature v(a)litudi¹¹ amplius con/tabescit. Denique omnes amoris inpatientiam patientes necesse est sub exercitio hoc languere nequaqua tamen omnes moriuntur discretionis regimine gubernati. 10

128^d

Capitulum xxi. De alio quodam periculo. 15

Aliud rursus periculum nouerit sibi amator inpatientis summopere declinandum. Hoc enim tempore anni fit quedam generatio roris¹² plus tamen a pastoribus quam a mundi quondam sapientibus accepta.¹³ Est autem vapor quidam

1 W: ardorem. 2 Bo, M, S¹, S², U: om. 3 Bo, D, M, S¹, S², U, W om. 4 P: sempiternam. 5 1512, P: minus. 6 W: largor. 7 Bo: ex ea uberior imperatur. 8 B²: aliquateus. 9 P om. 10 1512: innatet; B¹: dinatat; P: innat. 11 B², D: volitudo; W: vititudo. 12 In upper margin in B² Hoc . . . roris. 13 Bo, M, S¹, S², U: actitata.

V omits from Capitulum xxi to 246.2.

ualde spissus quasi olei fumus uel sepi uel adipis ex
 mixtione trium elementorum scilicet terre, aque et aeris
 generatus et calidum ignis est in eo digerens et ideo effi-
 citur ex eo humiditas vnctuosa¹ dulcis ualde ad modum mellis.
 Et dum ceciderit super vegetabilia suo casu similitudinem 5
 guttose pluue representans efficiuntur primum quasi melle
 perfusa. Postea vero euaporante humido subtili aereo
 remanet grossum terrestre. Et quia bene promixtum et
 digestum erat videtur sicut farina molendini volatilis
 129^a superspersa² folijs arborum et herbarum et ex siccitate 10
 quinque incuruat et contrahit ea. Quinque autem euaporante
 calido ex ipso trahit secum humidum folij ad superficiem.³
 Et quia ex frigore aeris generatur pellicula exterius ideo
 inclusus aer conuertitur ad spiritum sensibilem animale
 et generantur inde vermes et musce parue. Et pronostican- 15
 tur pastores in hijs ut frequenter mortem p(e)corum⁴ et
 precipue ouium⁵. Cuius⁶ causa est dulcis pasture nimis
 auida sumptio unde et epar opilatur⁷ et multum nutrimentum
 attractum ab ipso non potest ulterius digeri⁸ ad membra
 propter repletionem venarum et ideo putrescit in epate et 20
 generantur exinde sanguisuge et replent totum epar.

1 P: humilitas virtuosa. 2 Bo, M, S¹, S², U: subsparsa.
 3 In B² corrected from superfaciem. 4 B²: pocorum.
 5 In B² followed by cancelled eius. 6 In B² corrected
from eius. 7 P: epilatur for epar opilatur. 8 1512
add. et digiri.

129^b Tuxta rei huius exemplum in canicularibus diebus¹
 impatientis amoris operatione sathane in lucis angelum
 se transformantis lumen quoddam² fantasticum intrinsecus
 incautis³ infunditur quo se sentiunt / velud sacco penitus
 obuolutos. Hoc in lumine mirabilia multa per ymagines
 fantasticas ostenduntur quedam vero quasi diuina fuerit
 inspiratio cogitatu inmittuntur nonnunquam quidem vera
 pluries aut falsa. Hec ab (in)expertis⁴ gratanter nimium
 acceptantur et tanquam diuina reuelatio stolidè veneran-
 tur. Unde quia in hijs intimo cordis gaudio delectantur
 recte viscoso et melleo quodam rore perfunduntur et frondes
 morum floresque virtutum et fructus bonorum operum dolci
 sed fallaci aspergine maculantur. Quo fit ut vermilentis⁵
 pelliculis cuncta follescant⁶ quia ab inani gloria velut
 a tinea corroduntur. Cumque horum crebris vicibus quasi
 dulcibus pascuis inperita anima delectabiliter ceperit.

1 1512: in maiorum caumatur diebus. 2 P: sathane
 transformantis se in lucem lucis lucem quoddam. 3 1512:
 nitens. 4 B²: expertis, as also D and V; 1512, B¹, M,
 P, W: inexpertis; Bo, S¹, S², U: imperitis. 5 1512, P:
 vermiculentis; Bo, M, S¹, S², U: virulentis. 6 1512:
 foliculescant.

V recommences at 246.2: Item aliud periculum dyabolus
 in angelum lucis se transformans quibusdam dum credunt se
 esse in tali statu ut sint amatores impatientes lumen
 quoddam fantasticum (f.238^V) intrinsecus eisdem infundit
 quo se sentiunt . . .

After delectantur (246.10) V concludes: et quasi
 inaniter gloriantur divini amoris affectio in eis comput-
 rescit et occulta proprie estimationis superbia infeliciter
 languescunt dyabolica tandem deceptione infelicius moritur.
 V then seems to incorporate a gloss: Notandum supra de api
 ad cautelam contra insides inimici quomodo ad congregation-
 em evolat semper et cetera. (f.238^V), omitting the text
to 248.16.

129^c enutriri epar idest diuini amoris affectio virulento
 pabulo computrescit et generata / sanguisuga occulta
 scilcet proprie estimationis superbia infeliciter
 languescit dyabolica tandem deceptione infeliciter mori-
 tura. Nam aduertens serpens¹ callidus misellum fatuum² 5
 vanis uisionibus et infaustis³ oraculis delectari multi-
 plicat uices⁴ et diuini amoris purissimum feruentissimum-
 que prius sanguinem deuote affectionis consumente elatione
 cordis exorta dum diuine veritati contraria quia⁵ friuolis
 sibi uisionibus aut dyabolicis inmissionibus ostenduntur 10
 veraciter asserere et pertinaciter defendere non formidat
 simul tamen meritorum suorum fructibus ipse in baratrum
 serpentine seductionis caritatis vitalia elationis
 rodente sanguisuga preceps ruit. Qui uero per uias⁶
 incesserint premonstratas quamquam foret possibile 15
 huiuscemodi eos⁷ dyabolico lumine attemptari esset tamen
 difficile⁸ eos per hoc aliquatenus superari.

Capitulum xxii. Exemplum formice pro cautela 167
 impatientium amatorum. RG.167

129^d / Ut autem inpatiens amator insidias precaueat 20
 inimici et hunc intolerabilis⁹ estus¹⁰ gradum prudenter
 et ingenue transcurrens ad altiora uirtutum conscendat
 de formice industria cautele gratia proponamus exemplum.

1 S¹, S²: spiritus. 2 In B² in margin. 3 Bo: infaus-
 tis sive inutilibus; U: faustis (in margin) et inutilibus.
 4 Bo: voces. 5 1512: quae a; S¹: que. 6 Bo:
 vero propriis. 7 P om. 8 P om.

Formica, vermiculus exiguus iuxta corpusculi sui
 quantitatum fortissimus sagax quoque et non leuiter
 enecandus,¹ in congregatiuncula sui greguli in arido
 feruentis terre locello moratur prouidensque in futurum
 colligit in estate frumenti grana que comedat yeme secans
 ea ne germinent et florescant sed in tempesto² laboris
 tempore vescatur eisdem. Non querit soliuaga diuer(ti)cu-
 la³ sed gregatim publica omnes via procedunt.⁴ Cumque
 tempus ad hoc a natura deputatum attigerit alas accipiens
 tenellis membranulis aerem diuidens alto petit.

Huius exemplo vermiculi amoris impatientiam patiens
 fortis⁵ sit in expectando nouum aduentum Christi prudens
 et cautus⁶ aduersus dyabolicas visiones et inmissiones⁷
 nec stolidam facilitate mori eligat sed semper deo laudes
 / sibi uero⁸ nouas uirtutes pacienter uiuendo procuret.
 In sui cordis et omnium virium suarum congregatione more-
 tur et diuine inuitationi consentiens ad unionem deifice
 unitatis toto⁹ desiderio cordis suspiret. In sicco
 feruentis terre loco idest in estuanti amoris impatientia
 habeat mansionem et in huius uite estatula laborans fructus
 eterne beatitudinis thesaurizet fructumque collectum in

1 W: onerandus. 2 1512,P: tempestiuo. 3 B² and
 D: diuercula; other MSS: diverticula. 4 W om.
 sed . . . procedunt. 5 1512,P: amator impatiens fortis.
 6 M: prudens et sapiens et cautus. 7 In B² in- inter-
linear. 8 In B² preceded by cancelled deo. 9 P om.

V recommences at 248.16: Sit homo in sui cordis et
 omnium virium suarum congregatione moretur et diuine
 visitationi consentiens ad unionem deifice unitatis toto
 corde desiderio suspiret. The rest of the chapter is
omitted to 249.13.

duas secet partes, per unam diuine vnitatis¹ fruitionem
 toto cordis affectu desiderans, per aliam rationis modera-
 mine quantum valuerit se conpescens tempusque a deo prefi-
 xum expectans et sic fructus saluabitur in eternum. Non
 ambulet soliuagus deuios per anfractus idest singularem
 modum viuendi non assumat sed viam amoris regiam quaquauer-
 sum duxerit per amara, per dulcia, per leta, per tristia
 ac per quoslibet² amoris³ inpetuosos⁴ turbines fronte
 libera gradiatur. Tandem enim nacto tempore constituto
 peractis⁵ digne virtutibus contemplationis alas deo donante
 accipiet volatuque celeri dei visurus archana / celi
 abdita penetrabit.

Hec pro tertio gradu dicta sint.

Capitulum xxiii. De quarto gradu primi spiritualis⁶
 aduentus Christi que⁷ est desolatio inpatientis amatoris.

Quartum autem gradum⁸ primi spiritualis aduentus
 Christi⁹ altius secundem inferiorem hominem exercitium
 inducentis¹⁰ instituere nunc volentes cursum solis ut
 cepimus prosequamur.

Transito itaque leone sol ad signum descendit¹¹
 virginis¹² ratione sterilitatis temporis sic vocatum.¹³

1 1512, B^I, Bo, D, M, P, S^I, S², U, W: diuinitatis for diuine
 vnitatis; RG: die hoghe ghebrukelijcke eenicheit.

2 In B² -os- interlinear. 3 P om. 4 1512 om.

5 1512: paratis. 6 V om. 7 1512, B^I, S¹, S², V, W: qui;
 P omits the title. 8 In B² in margin. 9 V om.

10 U, V: inducentis. 11 U om. 12 P om. descendit
 virginis. 13 1512: transacto itaque Iulio sol Augustum
 conficit vbi locant virginis signum.

V recommences at 249.13: Hec pro tertio gradu dicta sunt,
 but omits the chapter number.

Hoc tempore gloriosa Christi genitrix Maria celos¹
 ascendit plena celesti gaudio et omnium uirtutum diuitijs
 opulenta. Hijs diebus minuitur feruor solarium radiorum
 et fructus terre pro toto anno durabiles ut segetes, uina
 et² in³ hijs similia⁴ que prefixum sibi a natura maturita-
 tis⁵ sustinere terminum colliguntur. De natis quoque eo
 anno segetibus⁶ future messis noua semina iaciuntur ut
 operientibus glebis⁷ emortua ad usus multiplicentur humanos.
 Et in hoc semi/sperico⁸ solis gyro tota solaris uirtutis
 efficientia in nostris regionibus consummatur.⁹

Hoc modo gloriosus sol noster Christus¹⁰ altioribus
 animi¹¹ iuxta formam tertij gradus prescripti obtentis et
 estuosis radijs cancri leonisque¹² descensu cordis intimis
 exustis motu recto descendens ad uirginem¹³ estiferos
 lucis¹⁴ sue radios amatorem suum deserendo subtrahit et
 abscondit et tepefacto amoris¹⁵ feruore cor amantis torpore
 mox arido sterilescit.¹⁶

Hec igitur diuini splendoris feruorisque subtractio
 et amantis desolatio¹⁷ est quartus gradus primi¹⁸ spiritua-
 lis aduentus Christi inferiorem anime partem ad altiora
 uirtutum exercitia prouehens et nouo¹⁹ spiritualis uite
 decorans orantu. Veniens itaque hoc modo Christus²⁰

1 P: sol. 2 Interlinear in B². 3 1512, B¹, P, V,
 W om. 4 Bo, M, S¹, S², U: huiusmodi for in hijs similia;
 D, W om. similia. 5 W: natiuitatis. 6 U om. 7 Bo:
 globis. 8 1512: semiperico. 9 Bo, M, S¹, S², U: sinuatur.
 10 1512, P: Ihesus. 11 V add. gradibus. 12 1512:
 Iunij Iulijque for cancri leonisque. 13 1512: ad
 Augustum. 14 P om. 15 M add. igne. 16 In B²
preceded by cancelled stelis. 17 P om. et amantis
 desolatio. 18 In B² preceded by erased est. 19 In
 B² -uo interlinear. 20 P om.

V omits from Hoc tempore (250.1) to opulenta (250.3)..

nouo clamore insonans ait talibus¹: Exite iuxta eam quam vobis demonstro formam..

130^d Exiens autem ille quondam opulentus amoris ardore estuans et omni suauitate refertus² inuenit se pauperem . RG.169
 et tepidum, derelictum a deo / et ab omni dulcedine 5
 desolatum, de impatientis amoris estate feruida in
 autumpni³ tempore translatum⁴ et habundantes diuini amoris
 diuitias grandi pauperie conmutatas. Sedens igitur
 lugubris in pavimento desolationis querulatur et ait:
 None tu eras ille quondam potens, diues et inclitus, 10
 plenus diuitijs et nullius indigus⁵ qui terram despectans
 totus in celestibus versabaris qui nullis dei donis
 contentus⁶ ad solius⁷ diuinitatis inhiabas amplexus?
 Et ubi nunc potestas tua que non solum proprij passiones
 corporis ad nutum conpescuit verum etiam omnium creatura- 15
 rum colla in diuina volans calcauit? Ubi virtutum diuitie?
 Ubi amoris delicie? Ubi interne consolatio suauitatis
 pre cuius vbertate dulcibus lacrimis, flammis suspirijs,
 melitis⁸ laudibus et gratiarum actionibus deuotissime
 redundabas? Heu versa est in luctum cithera mea et 20
 inbecillis factus inglorius et mendicus que prius nolebat
 tangere anima mea nunc pre inopia cibi mei sunt. Fitque
 131^a qui huius/modi est velut qui multis laboribus et copiosis

1 1512,D,P,W om. ait talibus; Bo,M,S¹,S²,U om. talibus.

2 Bo,D,W: refectus. 3 First u interlinear in B².

4 In B² emended from transalatum. 5 In B² emended

from indignus.. 6 In B² emended from contentis.

7 In B² emended from solis.. 8 Bo: inclitis.

sumptibus edificium grande construere cupiebat et mox cunctis uno inpetu ad solum¹ dirutis² operam perdidit et expensas. Quo fit ut natura³ tantum se dampnum dolens perpe⁴ssam⁴ intolerabiliter⁵ murmuret et tristetur.

Nec solum spiritualibus consolationibus denudatur 5
sed etiam frequenter temporalibus possessionibus spoliatur
amicis et propinquis priuatur et a creaturis omnibus
dereliquitur. Oblivione⁶ traditus nullius sanctitatis
estimatur, mores et opera eius sinistre ab omnibus inter- 10
pretantur, a cohabitantibus contempnitur, in egritudines
nonnunquam incidit corporales, temptationes persepe susti-
net carnales et interdum periculosiores omnibus spiritales.⁷

Tantis calamitatibus fractus incipit lapsum timere
et in desp(er)ationis⁸ limen⁹ inpingere in stationis ultimo
termino constitutus. Exul igitur et vagabundus, diuinis 15
consolationibus destitutus, querit et queritur. Querit
bonorum colloquia,¹⁰ queritur quam patitur paupertatem.
131^b Orationum elemonias¹¹ hostiatim quodammodo e/mendicat,
precibus ecclesie se committit, angelos interpellat,¹²
uocat si est qui sibi respondeat et ad aliquem sanctorum 20
conuertitur.

Capitulum xxiiii. Consilium quomodo habere et regere
se debeat desolatus.

1 Bo om. ad solum. 2 1512: detractis. 3 Bo, S¹, S²,
U: anima. 4 W: propensam. 5 In B² emended from
intollerabiliter. 6 In B² -b-interlinear. 7 Bo, M,
S¹, S², U: spiritualibus. 8 B²: despirationis. 9 D:
lumen. 10 1512, Bo, D, M, P, S¹, S², U, W: opera. 11 B²:
elemoninas. 12 In B² followed by cancelled interpellat.

Enumeratis itaque calamitatibus omniquaue diuinitus
 et humanitus desolati consolatorium nunc consilium quo se
 regere solarique debeat describamus. Tu ergo qui a deo
 te non odiose quidem sed amoroſe ſentis ymmo quereris
 derelictum humili corde retracta te nil a teipſo quod 5
 non acceperis habuiſſe et ob hoc ſicut non gloriari
 d(e)buiſſe¹ quaſi non acceperis ita nec nunc² contriſtari
 debere quod aliunde acceptum amiſeris. Non enim vitales
 diuitias ſed letalia³ vitia, non ſpirituales ſuauitates
 ſed carnales vanitates, non feruorem⁴ ſed torporem, non 10
 diligentiam ſed negligentiam, non profectus ſed defectus
 multifarios a te habes. Secundum⁵ itaque Iob virum⁶
 131^c ſum/me patientie et preclare diſertitudinis emulare. Sede
 in ſterquilinio infirmitatis tue et uirtute crucifixi que
 ut teſta aruit impatientie ſaniam ſi qua eruperit rade et 15
 ſubmiſſe voluntatis patientia ſic loquaris: Dominus dedit,
 dominus abſtulit. Sicut domino placuit ita factum eſt.
 Sit nomen domini benedictum. Temet quoque in omnibus
 abnegans⁷ de proprio addas: volo domine ſicut quondam
 gaudenter uſus ſum tuis datis ita quoque⁸ nunc tui gratia RG.170
 libens⁹ carere priuatus dummodo ſit tue benedictę placitum
 voluntati et diuine honorificum maietaſti. Non mea domine
 iuxta nature libitum voluntas ſed tua et ſecundum ſpiritus mei
 deſiderium mea fiat.¹⁰ Et quia domine totus tuus ſum tolle quod
 tuum eſt et vade. Paratum enim me ſenties ſiue in infernum ſi- 25
 ue in paraduſum ſi uolueris et laudi tue congruat tecum ire.

1 B²: dubuiſſe. 2 Bo, M, S¹, S², U: ita nunc minime.
 3 V: beatalia. 4 In B² emended from fauorem. 5 M:
 Sanctum. 6 In B² -i- interlinear. 7 P: humilians
 et abnegans. 8 S²: om. de proprio . . . quoque.
 9 V: liberaſ. 10 1512: non deſyderium non mea.

131^d

Quicquid igitur placuerit tibi mecum fac tantum omnipotentatus tui insignia non omittas. Hec dicens de cunctis calamitatibus et / desolationibus tuis interni gaudij tibi confice libamentum¹ et in dei te manibus offerens de eo² quod ad honorem suum tibi pati³ concesserit iocundare. 5
 Hec ni fallor si vere sit gesseris nunquam tam intimo gaudio reffectus gestisti. Nam nil puto dulcius⁴ amatorij quam ut se sentiat sub dilecti sui prorsus voluntate redactum si tamen per omnes prescriptos gradus in hunc ascenderit quaquam non omnibus prescriptorum exercitiorum 10
 vsus sit modis. Non enim omnes oportunos fore dicimus sed tamen⁵ fundamenta uirtutum que sunt humilis obedientia in agendo et mortificate voluntatis patientia⁶ in sustinendo necessaria affirmamus.⁷ In hijs quippe duobus tota est huius gradus fabrica perpetua soliditate fundata. 15

132^a

Ceterum descensa virgine sol equinoctium faciens intrat libram dies vtique equans noctibus⁸ et tenebris⁹ collibrans¹⁰ lucem. Similimodo sol noster Christus in suis desolatis libram¹¹ optinet equitatis¹² dies gaudij noctibus meroris¹³ adequans et desolationis tenebras priorum consolationum in eorum cordibus / collibrans 20
 claritati. Amara dulcibus, leta tristibus, feruida frigidis, paupertates diuitijs, calamitates delicijs coequantur et solo excepto peccato equa lance cuncta accidentia trutinantur. 25

1 1512: lauamentum; Bo, M, S¹, S², U: iuuamentum (?).

2 Bo, M, S¹, S², U om. de eo. 3 V: parati. 4 V: gestius. 5 1512, P: tantum. 6 P om. 7 D: affirmantur. 8 1512: Ceterum exacto mense Augusti ad

Septembrem veniens sol equinoctium subintrat dies noctibus equans. 9 V om. 10 P om. 11 1512: equilibrium.

12 In B² the tis contraction is expanded in the margin.

13 S²: erroris

Sed dum autumpni frigora, dum solis declinia, dum
 temporis huius sterilitatem describimus¹ preciosorum
 fructuum vindemiam non expedit preterire.² Tu itaque
 qui huiusmodi es equilibrans scilicet vniuersa qui tibi
 uideris cunctis uirtutibus spoliatus necnon a deo et a
 5 creaturis omnibus derelictus si vindemiator sagaculus fue-
 ris fructus terre maturi sunt vina collige oleum et fru-
 menta. Quicquid corporalis³ natura patitur quouis modo
 absque superioris voluntatis contradictionis murmure
 diuinis conspectibus libens offer. Recogita interna
 10 externaque uirtutum⁴ exercitia que⁵ quondam dum cogni-
 tionis aera⁶ splendescabant et dilectionis tempora
 feruescebant⁷ letanti animo peregisti et ea⁸ nunc iuxta
 15 virtutis tue modulum summo conamine bonoque ac larguisculo
 corde perficiens offer deo sciens indubie nunquam / ea
 diuinis obtut(i)bus⁹ tam accepta nunquam in se tam inclita
 extitisse. Preterea omni consolatione omnique suauitatis
 sapore¹⁰ vmquam tibi diuinitus infuso libenti corde careto¹¹
 dummodo diuino¹² sic collucescat honori. Siccine a fructu
 20 frumenti, vini et olei tui multiplicaberis¹³ sic lolium¹⁴
 sompnolentie vertetur in triticum diligentie, acetum
 desolationis in vinum exultationis et amurca paupertatis

132^b

1 V: prescripsimus. 2 W om. 3 D om. 4 M om.
 5 V om. 6 1512: ager. 7 P om. et dilectionis
 ... feruescebant. 8 Bo,U add. ut; M,S¹,S² add. ut
 tunc ita et. 9 B²: obtutubus. 10 P: odore et
 sapore. 11 D: carente. 12 V om. 13 In B² -ic-
interlinear. 14 Bo,W: oleum; P: sompnium.

ac. muria¹ vanitatis² in oleum caritatis.

Tua quoque patientia ac prudenti status tui gubernamine noti tui ac proximi docebuntur et ad frugem vite proficient melioris et per hoc virtutum tuarum sata semina multorum³ multiplicata profectibus⁴ in messem uberem coalescent.⁵

Hic ergo est quartus gradus⁶ sensitivam anime partem decoranter⁷ exornans et in precipuum ac singulare quoddam perficiens exercitium spiritale. Nequaquam tamen in hoc gradu profectum uirtutum aut perfectionis prescribimus incrementum sed quia hij qui hunc gradum ascendunt a deo et a creaturis multi/formiter probantur,⁸ temptantur et expugnantur idcirco uirtus patientie et mortificate voluntatis humilitas⁹ singularis et precipue perfectionis eis reputatur ornatus quamuis proculdubio patientia¹⁰ et proprie voluntatis in diuina voluntate translatio omnibus necessaria sit saluandis.

Capitulum xxv. De spiritualibus egritudinibus que huius gradus tempore oriuntur.

Huius vero gradus tempore equinoctiali solis declinio tepefacto generantur in plerisque incautis¹¹ humores mali stomachum opilantes, egritudines diuersas¹² creantes,¹³

1 V: iniuria. 2 M, S¹, S²: vacuitatis; V: vilitatis.
 3 P om. 4 M: profectibus. 5 P: conualescent.
 6 V om. 7 Bo, M, S¹, S², U, W: decorans et; D: decorans.
 8 V om. 9 Here in B² is written and then cancelled
 singularis et precipue perfectionis prescribimus
 voluntatis humilitas. (See 256.10-14). 10 W: sapientia.
 11 V: in tantis. 12 1512, P: adversas. 13 V: causantes.

V omits chapter number.

appetitum ac gustum ciborum delectabilium suffocantes,
 pluresque sua discrasia aut multitudine¹ putrida
 enecantes² quorum putredine aut multitudine quidam vertun-
 .132^d tur in ydropes quidam in va/rias³ febres vnde et diutius
 egrotant uel citius occumbunt uel post longam egritudinem⁴ 5
 tandem nihilominus moriuntur.

Hoc quoque modo quicumque post bonam habitam volun-
 tatem seu⁵ post diuine gustum dulcedinis cespitantes a
 semita veritatis oberrant spirituali opilatione, ydrope
 uel febre detenti non proficiunt aut virtutibus mortui
 tandem quoque morte⁶ eterne dampnationis occumbunt.
 Precipue autem in hoc desolationis tempore magna opus
 est fortitudine et ut se iuxta precedentis capituli
 exerceat formulam opido quidem ne egrotet necesse.⁷

RG.172

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Imprudentes⁸ enim et prauo regimine gubernati⁹ 15
 spiritualis¹⁰ stomachi (o)pylationem¹¹ et appetitus suffo-
 cationem incurrunt. Tempus¹² quidem in eis refriguit¹³
 et ideo¹⁴ natura eorum in uirtutibus¹⁵ et bonis operibus
 labefacta carnis mollietatem et corporis quietudinem etiam
 extra discretionis regulam concupiscunt. Non nulli quo-
 que optant diuinis consolationibus refici si tamen has
 sine suis sumptibus ac laboribus possent nancisci. Ali-
 qui in creaturis venantur solatia ad quod interdum
 .133^a damp/nosa sequuntur pericula. Quidam denique pusillanimes
 tenelli sibi videntur atque consumpti et ob hoc quicquid 25

1 V: egritudine. 2 Bo, M, S¹, S², U: eructantes.

3 Bo, M, S¹, S², U: validas. 4 P om. 5 B²: se.

6 Bo, U om. 7 1512, W add. est. 8 Emended in B²
from Inprudentes. 9 In B² -ti- interlinear.

10 1512, P: spiritualem. 11 B²: epylationem; other
 MSS: opilationem. 12 Bo, U: Spiritus. 13 In B² -fri-
interlinear. 14 V: so. 15 In B² -ti- interlinear.

humanitatis quicquid solatij suo corpori¹ quiuerint²
 exhibere totum sibi necessarium suspicantur. Hoc itaque
 modo carnis concupiscentijs aquiescere et corporis³ non
 tam necessitatibus quam voluptatibus indulgere prauis
 humores sunt cordis stomachum opilantes et appetitum
 delectabilium escarum idest spiritualium uirtutum affectum⁴
 penitus suffocantes.

Capitulum xxvi. De spirituali ydropisi que est
 auaricia.⁵

Generatis⁶ autem malis humoribus et corruptis lapsu
 temporis humorosi⁷ prolabantur in ydropem idest in tempora-
 lium rerum sitim atque cupidinem. Quas quo cuiusuis
 occasionis⁸ acquisitione amplius bibunt eo plus sitiunt⁹
 quia spiritualem ydropisim patiuntur. Venter idest posses-
 sio et collectio habitorum¹⁰ semper turgescit et tamen
 habendi sitis et¹¹ desiderium non decrescit. Uultus
 conscentie contrahitur et macrescit quia gratie qua pin-
 guescerent obicem / ponunt.¹² Quibus autem aqua tempora-
 lium possessionum occupat pectoralia idest qui terrenis
 rebus¹³ fruenti¹⁴ inherent affectu incedere non valent in
 operibus caritatis quia debiles sunt et viribus destituti.
 Trachea quoque alitus idest influxus gratie et caritatis
 in eis precluditur et ideo aquas temporalium rerum euomere

1 1512 om. suo corpori. 2 W: querant. 3 In B² first
r interlinear. 4 1512, Bo, D, P, S¹, S², U, W om. 5 Bo, M,
 U: idest auaricia, cancelled in S¹, omitted in S²; P
omits the chapter number and title. 6 P: Veneratis.
 7 P: honerosi. 8 Bo om. 9 In B² emended from
sentiunt. 10 B¹: humorum. 11 In B² et interlinear.
 12 V: posuit. 13 1512, P om. 14 1512, Bo, M, P, S¹, S²,
 U: ferventi.

non valentes ab eis persepe morte perpetua suffocantur.
 Qui uero circa ventralia tantum idest infra nimium cordis
 affectum ita ab aquis possessionum temporalium possidentur
 ut ubi necessitas postulauerit tribuendi fungantur ¹ domi-
 nio quauis inordinate affectionis languore diutius egro-
 tauerint faciliter tamen possunt ² curari.

5

Capitulum xxvii. De quatuor speciebus f(e)brum ³
 spiritualium.

Nonnulli autem ex hijs prauis humoribus inordinate
 affectionis qua corporis intendunt delicijs et creaturarum
 inhiant sollatijs non in spiritualem de qua iam diximus
 ydropem sed in quatuor species spiritualium febrium inci-
 dunt, in cotidianam scilicet et / tertianam et duplicem
 quartanam simplicem scilicet et compositam.

10

133^c

Spiritualis autem cotidiana est curiositas nimia
 scilicet cordis et sensuum euagatio. Sunt enim quidam
 curiose omnia perlustrantes cuncta scire, de vniuersis
 loqui et intrmittere se volentes seipsos autem incuriosius
 negligentes. De alienis ⁴ quidem solliciti circa ⁵ propria
 sunt obliuiosi. Erga visa plurima uel audita turbantur ⁶

15

20

1 S²: fugantur. 2 D om. tamen possunt. 3 B²: fib-
 rium. 4 V: aliis. 5 Bo: contra. 6 U: trahantur.

V omits from Qui uero (259.2) to the end of the chapter.
The number of the next chapter is omitted and the title and
opening sentences read: De spiritualibus generibus febrium.
 Nonnulli sunt ex hiis prauis humoribus inordinate affectio-
 nis qua corporis intendunt delicijs et creaturarum inhiant
 sollatijs persepe in spirituales febres incidunt, in coti-
 dianam scilicet et tertianam et quartanam. Spiritualis
 autem cotidiana est curiositas nimia cordis et sensuum eua-
 gatio. (259.16).

occasione facili irritantur. Cogitationes eorum dissipate sunt eorum corda torquentes et animus eorum vento leuitatis omniquaque instar arundinis agitatur. Hec est cotidiana synocha curiositatis quoniam a mane usque ad vesperam talibus occupantur et in nocte aut vigiles ea recogitant aut sompnant dormientes. Vnde quauis hec febris gratie vitam non perimat nec statim mortale vitium introducat deuotionis tamen ardorem minuit, internum¹ cordis exercitium prepedit et diuine suauitatis² virtutumque saporem obtundit quibus non minus quam meritum premij detrahitur sempiterni. 5 10

133^d

/ Tertianam autem de tertio in tertium diem affligens est animi instabilitas et inconstantia que et si³ non ita cotidianis ut curiositas molestauerit turbationibus⁴ eius tamen languor⁵ sepe periculosior est. Hec tertiana duplicem habet causam, intemperatum⁶ scilicet calorem uel frigus.⁷ 15

Et⁸ caloris⁹ quidem excessu tertianam inconstantie patientes hij sunt qui aliquando¹⁰ diuine suauitatis mellitis epulis¹¹ saginati ad tempus a deo non tamen usquequaque derelinquuntur. Hij ut plurimum instabilitatis egritudine laborantes diuersis¹² inordinatis quasi febrilibus appetitibus perurgentur. Nam hodie vnum modum¹³ eligunt viuendi 20 RG.174 cras alium et sic deinceps. Quaedam sibi tempora deputant silentio quedam eloquio. Hodie huius religionis proponunt ingressum cras alterius. Modo vendere volunt habita et dare pauperibus modo penitudine¹⁴ moti melius iudicant 25 reservare. Nunc subit animum terram peregre circuire nunc

1 V: interdum. 2 In B² first i interlinear. 3 S² om.
 4 Bo om. 5 P: dolor vel languor. 6 B²: inteperatum.
 7 P om. scilicet calorem vel frigus. 8 Bo,M,U: Ex.
 9 In B²-o-interlinear. 10 Additional do cancelled in B².
 11 W: epus. 12 1512 ad. appetitibus. 13 V: per unum modum.
 14 D: plenitudine.

134^a

recluserium introire. Hoc tempore corporis Christi sacramentum crebro suscipiunt alio tempore quasi / nauseam passi fastidiunt. Hijs diebus plurimas oratiunculas lectitare delectant alijs adheret lingua velut mutilata palato. Hij sunt febriles quidam inconstantie motus interne prepedientes intelligentiam veritatis intimique feruoris igniculum extinguentes¹ et spiritualium exercitiorum materiam dissipantes. Vis² febris huius³ causam nosse? Nempe intentione et industria⁴ cordis plus virtutibus et exterioribus cultibus⁵ quam diligendo deo et ad⁶ eius vnitatis complexum anelando inuigilante⁷ quamquam per hoc gratia non amittatur quia in virtutum actibus deus intenditur⁸ febris tamen inconstantie enutritur quoniam super omnia virtutum exercicia animus se in deo quiescere minime experitur. Vnde thesaurum in agro⁹ suo absconditum¹⁰ ignorans gerit nam eum quem in uirtutum semitis et multiformium modorum diuerticulis gyrouagus querit, hunc supra suam intentionem et omnem virtutum et exercitiorum multitudinem in mentis¹¹ sue solitudine solum habet. Ut igitur inconstan/tie huius febrem curet in deo et in sublimi eius vnitate super omnia requiescere discat.

134^b

Tertianam vero instabilitatis causatam ex frigore patientes hij sunt qui ad deum eriguntur intentione quidem recta sed¹² non simplici quia uidelicet aliquo extraneo iuxta posito quod sub eadem intentione pariter extraordinarie queritatur. Et quia paucitate¹³ feruoris¹⁴ caritas

1 B²: exitinguentes. 2 1512,P add. o homo. 3 P: antedictae. 4 Bo: duritia. 5 P: virtutibus vel viribus et cultibus exterioribus. 6 V om. 7 Bo,U: inuigilant; M,S¹,S²: invigilat. 8 1512,P: deo intendit. 9 S² om., S¹ illeg. 10 P: constitutum. 11 P: montis. 12 B² repeats sed. 13 V: pacitate. 14 In B² -s interlinear.

illa tepescit quam¹ non solius dei dilectio sed² extraordinaria affectio ad virtutum opera vna³ excitat et instigat⁴ recte frigus causam ponimus huius febris. Hanc patientes sunt vere cordicitus inconstantes nam in omnibus que agunt natura⁵ quod suum est occulte venatur persepe eis etiam hunc questum ignorantibus utpote sui notitiam non habentibus. Hij similiter vitam suam pro diuersitate dierum diuersis modis permutant et super uita sua queritantes consilium hodie vnum eligunt⁶ confessorem cras alium. Inportuni / sunt in exigendo consilium de singulis et raro ualde cuiusquam consilium exequentur. In consilijs sibi vituparata excusare,⁷ reprobata probare, dampnata saluare conatur.⁸ Humilitatis et innocentie vberi scatent eulogio sed uerba superuacua proprijsque vacantia rebus corde subinflato gloria vana⁹ replet. Libenter pro uirtutum actibus labore modico vane laudis premia vanius¹⁰ mercarentur et virtutes suas publicari quomodolibet cupientes caritatis sapiditate vacuefacti nec diuinum ipsi¹¹ gustum¹² oblectant nec ipsis econtrario deus sapit. Alios docere volunt aliorum ipsi doctrinam correctionemve minime sustinentes. Denique occultus amor sui et elatio cordis abscondita huius febrilis inconstantie sunt fomenta. Hij oram¹³ inferni lubrico pede perambulant in profundum baratri si paululum nutauerint prolapsuri.

Porro hec inconstantie tertiaria permutatur¹⁴ aliqui/bus in quartanam et primo in simplicem ex qua demum

1 1512, Bo, M, P, S¹, S², U: quoniam. 2 V: set. 3 1512, P: pariter. 4 V om. et instigat. 5 V: in natura. 6 P om. 7 W: excusatione. 8 B²: connatur. 9 V: una. 10 W om. 11 D: sibi; P: Christi. 12 1512: diuinus Christi gustus. 13 B¹, D, U, V, W: omnia. 14 D: permittatur.

134^c134^d

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deciditur in conpositam et simplex quidem spiritualis: quartana est extraneitas quedam et infatuatio cordis cui deus omnisque virtus et veritas extraneati sunt. Sed¹ et ipse sibi extraneus factus homo inconstantie laborintum² a deo errabundus et infatuatus obambulat ut prorsus nesciat vbi sit, quorsum vadat seu quid agat. Hec febris prescriptis³ periculosior est. 5

Ceterum huius extraneitatis et infatuationis simplex quartana interdum vertitur in conpositam que est incuria et tedium quoddam boni. De hac quartana raro aliquis conualescit⁴ quoniam sui cura penitus destitutus et eorum que ad uitam eternam necessaria⁵ sunt quodam fastidio⁶ delibutus tam prono est casu labilis⁷ in peccatum quasi qui nunquam dei notitiam sit adeptus. 10

Hec^{*} vobis⁸ noueritis fore dicta qui a deo vobis videmini derelicti ut contra has egritudines remedia supraposita opponatis. Sed nunc⁹ triste elogium¹⁰ mundi audiant amatores. Si in has et precipue febriles egritudines labiles sunt qui diuine / suauitatis¹¹ subtractione in modico desolati prauo regimine se gubernant quid acturi sunt? 15
Ymmo qua non tremiscant formidine qui nunquam dei uel spiritualis vite notitiam habuerunt, qui nunquam uel tenui gustulo eam dulcedinem extremis labijs libauerunt, qua se spiritualiter exercitantium corda affatim¹² sepe potantur? 20

135^a

1 V om. 2 1512,P: lubricum. 3 1512,P: omnibus prescriptis. 4 D: calescit. 5 M: Penitus necessaria. 6 1512: malo quodam fastido. 7 1512,P: tam pronus est & labilis. 8 Bo: verbis. 9 Bo,M,S¹,S²,U: ut. 10 1512,D,P: eulogium. 11 U: sanitatis. 12 P: affectum.

V omits from et primo (262.26) to quartana (263.2), recommencing: que est extraneitas. V then omits from Hec febris (263.6) to quoniam (263.11), recommencing: Sui enim cura destitutus.

Capitulum xxviii. Qualiter Christus hos quatuor¹ gradus ascendit.²

Uerum dum lucem habemus in luce ambulemus³ ne comprehensi a tenebris oberremus. Consideremus principem⁴ nostrum Christum qui prescriptos quatuor gradus et verbis docuit et effectibus ascendit.⁵ Ipse enim sol claritatis eterne antelucana nobis origine in horizonte sanctissime trinitatis exortus ex intemerate⁶ virginis et matris utero que aurora est et initium diei gratie progrediens horizontem nostrum tam sensualiter quam spiritualiter presentie⁷ sue gratia rutilans illustrauit. 5
RG.176 10

135^b Primum igitur gradum eo tenuit adhuc tenens quia erat vnicus et vnitus. In ipso enim omnes virtu/tes vnquam facte vel faciende vnite erant cum suis factoribus et collecte. Et ita cum in forma dei esset equalis et vnitus patri⁸ formam serui humiliter accipiens humane nature misericorditer est vnitus.⁹ Erat quoque cor eius diuini amoris intimo ardore conpunctus quoniam ignem ipse venit mittere in terram qui electorum suorum corda ardentem accendit. Sensibili quoque affectione et caritatiua fidelitate affectus erat ad patrem et ad eos qui sunt eo eternaliter fruituri¹⁰ cor proinde¹¹ eius flammivomi amoris deuotione in conspectu paterne maiestatis pro omnium necessitatibus pijs iugiter desiderijs ardescebat¹² et vniuersa 15
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1 Bo om. 2 M, S¹, S²: exitus ostendit; U: exitus ascendit. 3 Preceded in B² by cancelled habemus. 4 1512, P: caput et principem. 5 1512: ostendit. 6 In B² in- interlinear. 7 W: potentie. 8 1512, Bo, D, M, P, S¹, S², U, W om. 9 Bo om. patri . . . unitus. 10 In B² preceded by cancelled fcu. 11 P: paterni. 12 P repeats: Cor paterni eius flammivomi amoris deuotione in conspectu pro omnium necessitatibus pijs iugiter desiderijs ardescebat.

verba eius et opera laudem et honorem patris cum omni gratiarum actione amoris arsa¹ igniculo redolebant.

Hec pro primo gradu.

Ortus hoc gradu Christus sol uerus secundum ascendens gradum splendentius feruentiusque² emicuit nam ex plenitudine in eo existentis gratie et multitudine donorum³ cor eius exundabat benignitate,⁴ mansuetudine⁵ mansuetudine, conuersatio humilitate et omne ministerium⁶ largitate. Tam graciosus erat et amabilis ut conuersatio⁷ eius et⁸ omnis habitudo cunctos bone nature⁹ homines sui traheret ad amorem. Ipse liliu conuallium inpollutum,¹⁰ ipse flos campi omni viatori expositus de cuius dulcedinis plenitudine vniuerse argumentose fidelium apes fauos excipiunt¹¹ suauitatis et consolationis¹² eterne. Pro omnibus donis humanitati sue collatis ipse patri suo--patri inquam luminum a quo omne datum optimum et omne donum¹³ perfectum descendit--secundum naturam qua patre minor est iuge laudis et gratiarum actionis¹⁴ sacrificium inmolauit et secundum supremas anime vires in summa diuinitatis¹⁵ vnitate vnde omnia dona defluunt iugiter requieuit. 20

Hec pro gradu¹⁶ secundo.

Tertium vero gradum ascendens Christus sol gloriosus fulgentius ac estuosius radiabat nam ab initio¹⁷ conceptionis usque ad diem glorificationis / sue sensitue vires

1 1512: succensa. 2 D om. feruentius. 3 Bo: dolorum vel dulcorum; M, S¹, S²: dolorum; U: delectorum vel dulcorum. 4 D om. in . . . benignitate. 5 In B² -ne-interlinear. 6 S²: misterium. 7 D om. humilitate... conuersatio. 8 Interlinear in B² in another hand. 9 1512, P: voluntatis; W: honores. 10 Bo om.; W: in polludine, then omits ipse... plenitudine. 11 P: suscipiunt. 12 P om. et consolationis. 13 B¹ om. 14 P add. iuge. 15 W: dignitatis. 16 B²: grado. 17 1512: a sue.

eius et tota sensualitas inuitabatur ac trahebatur a patre ad easdem delicias gloriosas quibus nunc secundum eandem sui partem quasi diuine voluptatis torrente plene glorificatus potatur. Et quamquam ad eas¹ proprio tam naturali quam supernaturali afficeretur continuo appetitu attamen secundum hanc partem sub huius vite penali exilio constitutus tempus magno patris preuisum et preordinatum consilio constanter voluit prestolari. 5

Hec pro tertio gradu.

Cum autem venit plenitudo preordinati temporis quo Christus vniuersos² omnium vmquam³ actarum et agendarum virtutum fructus in celeste horreum decreuerat congregare ipse sol iustitie ad occasum vergens ipso suo descensu quartum gradum ascendit quia factus obediens patri usque crucis mortem in manibus inimicorum ultro se tradidit. 10
Ab amicis etiam et proximis in vltimo necessitatis articulo derelictus natura⁴ quoque⁵ eius omni tam interiori quam exteriori consolatione destituebatur⁶ graui contumeliarum penarumque et omnium peccatorum iustitialis⁷ satisfactionis onere superinposito quod humi/li quidem patientia baiulans 136^a 20
tam ponderose fascis mole obrutus⁸ beatum in cruce spiritum vt voluit exalauit. Itaque in hoc desolationis gradu positus⁹ athleta fidus amoris fortia ac gygantea gessit opera caritatis quibus salutem nobis promeruit sempiternam. Hijs ecce quatuor gradibus secundum inferiorem humanitatis 25
partem ornatus est sponsus noster nam secundum eam pro nostris peccatis passionis obprobria tolerauit. Idcirco

1 M om. ad eas. 2 D om. 3 1512, P om. 4 U: Anima with marginal gloss vel natura humana. 5 1512 add. sensitua. 6 P: quoque sensitua ipsius omni interiori consolatione destituebatur. 7 Bo, M, S¹, S², U: instrumentalis. 8 1512, P: onustus; Bo: obtutus; M, S¹, S²: obtritus; U: obtritus, substituted, in another hand, for obtutus. 9 In B² followed by cancelled ad.

datum est ei nomen quod est super omne nomen saluator mundi vocatus glorificatusque et super omnia exaltatus sedet ad dexteram patris regnaturus omnipotenter in secula seculorum¹ ut in nomine eius omne genu flectatur celestium, terrestrium² et infernorum.

5

Capitulum xxix. Quis et qualis sit primi spiritualis Christi aduentus receptor.

136^b Quisquis igitur in moralibus virtutibus iuxta dominica mandata obedienter victitat et in spiritualibus virtutibus secundum instinctum,³ tractum et inspirationem sancti spiritus iustitiam⁴ semet nusquam⁵ quod suum est querens exercitat / qui quoque tenebras et sterilitatem cordis omnemque penalem miseriam patienter equilibrat et de omnibus humili voluntatis mortificatione deo gratiarum actiones delibat, hic iam primum Christi spiritualem aduentum secundum internam⁶ cordis exercitationem⁷ suscipit et sensuali unitate cordisque vitalibus diuinis donis optimisque⁸ virtutibus adornatis sponso iam obuiam spiritualibus g(r)essibus⁹ est egressus.

RG.178

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Siquidem purgato tranquillatoque homine et in cordis sui unitatem penitus relecto iam aptus est dum deo placuerit intrinsecus illustrari quod et plerisque conceditur in principio conuersionis¹⁰ --hijs presertim qui totos integros diuine se offerunt voluntati libertatem proprie

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1 Bo,U add. amen. 2 S² om. 3 Bo: insitum.
4 Bo,M,S¹,S²,U: instumentaliter. 5 1512: spiritus visceraliter nusquam. 6 P: maternam. 7 D: affectionem. 8 1512,Bo,M,P,S¹,S²,U,W: optimisque; RG: met rijcken duechden. 9 B²: gessibus. 10 1512,Bo,D,M,P,S¹,S²,U,W om.; RG: biden beghinne sijns keers.

136^c voluntatis quod tota perfectionis radix est abnegantes.
 Verumtamen necesse habent gradus postea scandere ante-
 dictos et se iuxta moralium spiritualiumque exercitiorum
 prescriptas formulas exercere. Hoc tamen facilius ceteris
 ab imo inchoantibus possunt implere utpote maiori lumine
 manuducti. 5

Capitulum xxx. De secundo spirituali Christi aduen-
 tu simulato fonti tribus riuulis effluenti.¹

Ostenso² igitur primo sponsi spirituali aduentu qui
 quatuor gradibus inferiores anime potentias decoravit iam 10
 ad secundum eius aduentum supremas anime³ vires ornantem,
 illuminantem et ditantem duce gratia transeamus. Hunc
 autem aduentum simulare volumus fonti tribus riuulis
 effluenti.⁴ Est vero fons iste plenitudo gratie in vnitate
 spiritus⁵ diuina infusione scaturientis. Illic enim gratia 15
 fontaliter se tenet essentialiter inmanendo tribusque hinc
 riuulis dirivatur⁶ in tres intellectiuas anime potestates
 quasi in tres se alueolos actualiter diffundendo. Sunt
 itaque hij tres riui⁷ singulares quedam et precellentes
 influentie seu operationes diuine in viribus supremis RG.179
 in quibus deus⁸ gratia mediante multiformiter operatur. 20

1 V: affluenti. 2 V: Ascenso. 3 1512, Bo, M, P, S¹,
 S², U om. 4 V: affluenti. 5 Bo, M, S², U: ex unitate
 nostri spiritus; S¹illeg. 6 W: dividitur; V: devia-
 tur. 7 1512, P: rivuli. 8 W: dicta.

V recommences at De secundo (268.7).

Capitulum xxxi. De primo riuo memoriam adornante.¹136^d

/ Primus quidem riuus veniente hoc modo sponso se² in spiritum defluens est mentalis quedam simpla et vniformis serenitas nullis qualiumcumque formarum discretionibus³ variata.⁴ Hic riuus ex prefato gratie⁵ originatus fonticulo in spiritus vnitate a summis ad ima aquarum more⁶ defluitans vniuersos tam supremarum quam infimarum⁷ virium pertransit alueolos eosque marini more refluxus ad suam recurrens originem supra omnem multiplicitem officiorumque suorum occupationes sustollit mentalemque simplicitatem in homine creans ostendit et tribuit vnitatem spiritus in vinculo pacis. Sic homo secundum intellectualem memoriam quasi in serenitatem etheream eleuatur et ab omnium formarum incurisibus omnibusque temporalibus mutabilitatibus depuratur.⁸

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Sponsus igitur Christus Iesus huius riuuli nauigio in spiritum veniens expostulat exitum iuxta modum et exigentiam luminis gratie influentis.⁹

137^a

Exiens¹⁰ igitur qui huiusmodi est sui consideratione inuenit se per¹¹ hoc simplex / et serenum infusum sibi lumen recollectum, stabilitum, penetratum et anchoratum in vnitate sui spiritus siue¹² mentis atque in nouum spiritualis uite gradum eminentiorem prioribus constitutum.

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1 In B² first n interlinear; Bo: decorante. 2 Interlinear in B², possibly in another hand; not recorded elsewhere. 3 Bo: distractionibus. 4 W: formata. 5 W: genere. 6 Bo, D, M, S¹, S², U om. 7 P om. quam infimarum. 8 W: deputatur. 9 V: infundentis. 10 In B² -x- interlinear. 11 S² om. 12 D: sue.

V omits chapter number and title.

Conuersus igitur in seipsum memorie sue alueum vniformi replet mentalis etheris puritate¹ cunctarum incursibus specierum omniumque multitudinibus rerum² postergatis penitus et³ exclusis. Hic⁴ vnitatem sui spiritus velut propriam possidet mansionem et quasi personalitatis sue hereditatem eternam. Et quemadmodum ipse in hanc vnitatem⁵ spiritus naturaliter et supernaturaliter inclinatur ita eaipsa vnitas per dei dona simplicemque intentionem ad illam excellentissimam inclinabitur vnitatem in qua cum omnibus sanctis suis pater et filius nexu sancti spiritus⁶ sunt vniti. Per hec enim iuxta exigentiam primi riuuli ornate satis⁷ exiuit. RG.180

Capitulum xxxii. De secundo riuo intellectum lumine decorante.

137^b Spiritu uero hoc modo in diuinam se vnitatem per amorem et intentionem serenissimam inclinante diuineque bonitatis fidelitate spiritu/aliter aspirante oritur ex plenitudine gratie in vnitatem⁸ spiritus fontana scatebra defluentis riuus secundus quedam scilicet spiritualis claritas sua influentia multiformi discretione illuminans intellectum, reuelans infundensque in cunctis virtutibus luculentissimam veritatem. Verumtamen claritatis⁹ huius efficacia nostre nequaquam subiacet facultati nam quamuis

1 M: puritatis. 2 V: rebus. 3 Interlinear in B².
 4 1512, P add. ad; Bo, M, S¹, S², U add. sicut ad.
 5 1512, Bo, M, P, S¹, S², U om. sui ... vnitatem. 6 P add. vel extant. 7 S² om. 8 Other MSS: unitate.
 9 P: veritatis.

V omits chapter number.

nostris iugiter insit animabus deus tamen iuxta inuestigabile sue beniplacitum voluntatis pro loco et¹ tempore eam pandit et abdit, dat et accipit, et ad nutum suum silere eam facit et loqui. Sua enim est ideoque operatur in ea quando uult, ubi uult, cui uult et quod uult.²

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Huius claritatis lumine luminosi non indigent necessario reuelationibus aut supersensuali actractione nam vita eorum conuersatio, mansio et omnis intrinseca habitudo in spiritu supra sensualitatem existit ibique deus ipsis uel alijs necessaria que uuluerit eis reuelat. Posset tamen si uellet exterioribus eos sensibus spoli/are et per uaria simbola apocalipsari³ eis intrinsecus plura multiformiter de futuris.

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137^c

In hoc autem luminis⁴ riuulo Christus adueniens ipsa luce duce exire iubet et ambulare.

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Exeat itaque hoc lumine luminosus suum animaduertens⁵ statum et vitam intus et foris an scilicet perfectam similitudinem gerat Christi non solum secundum humanitatem sed etiam⁶ secundum diuinitatem quoniam ad ymaginem et⁷ similitudinem dei creati sumus. Clarificatos quoque oculos suos illuminate rationis amminiculo ad intellectualem eleuet⁸ ueritatem sublimem dei naturam cum personalibus proprietatibus et attributis quantum creatum lumen ostendere sufficit considerans et aspectans quoniam non decet tam immense bonitatis naturam mortua infecunditate sterilesce-
lescere sed inuestigabilis excellentie uirtutibus et operibus ditescere.

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RG.181

1 Interlinear in B². 2 F om. et quod uult. 3 1512: apocalypsare.. 4 V: fluminis. 5 1512, B¹, Bo, M, P, S¹, S², U: advertens. 6 In B²: et, corrected to sed etiam. 7 D om. similitudinem ... et. 8 V: euelet.

137^d Consideratur enim et aspicitur¹ deitatis natura ut
simplicitas quedam inmensa, ut inaccessibilis altitudo
et inscrutabilis profunditas, ut inconprehensibilis
latitudo / et eterna longitudo, vt silens² et tranquilla
caligo, ut vasta solitudo³ requies eterna sanctorum ut
commune fruibile suiipsius et omnium beatorum⁴ et plura
miranda considerari possunt in hoc infinito pelago⁵
deitatis⁶. Quamuis vero⁷ pro huiusmodi contemplationis
expressione propter materialitatem et rusticitatem sensuum
quibus et per quos loquimur sensibiles similitudines
proferamus in veritate tamen bonum inensum et simplicissi-
mum intellectualibus oculis aspectatur sed tamen ipsum
intellectuale verbum⁸ vocibus quodammodo incarnatur tot
membris similitudinum⁹ inuestitur quot pro illustrate
rationis industria is qui voce verbum induit suffecerit
explicare. 5 10 15

Contempletur nihilominus luminosulus noster¹⁰
proprietas et attributa personarum quoniam hoc in huius
riuuli lumine luce clarius ostenduntur. Et primo quidem
consideret patrem esse omnipotentem, potentiam et
maiestatem, creatorem, conseruatorem, motorem, principium
et finem et causam primariam omnium creatorum. 20

138^a Animaduertat¹¹ secundo uerbum dei pa/tris vnigenitum
fore inuestigabilem sapientiam et veritatem, omnium creatu-
rarum exemplar et vitam paterne artis, regulam¹² infalli-
bilem, oculum deitatis cuncta abdita perudentem, splen-
dorem glorie patris sanctos et electos suos iuxta singulo-
rum merita perlustrantem. 25

1 1512, P: inspicitur. 2 B¹: similes. 3 1512 add.
et. 4 Emended from bonorum in B²; V: beatorum; other
MSS: bonorum; RG: alre heylighen. 5 Corrected from
pelagago in B². 6 Emended from diuinitatis in B².
7 V: modo. 8 Bo, M, S¹, S² add. quando. 9 P: solitu-
dinum. 10 1512 add. intellectus. 11 1512, Bo, M, P, S¹,
S², U: Advertat. 12 W om.

Attendat tertio lumine contuitu rationis sanctum spiritum fore¹ inconprehensibilis largitudinem caritatis,² inestimabilis misericordiam pietatis, inmutabilis³ benivolentiam fidelitatis, exundantis opulentiam largitatis, inscrutabilis pelagum⁴ bonitatis, indeficientis inebriantem celicolas torrentem melliflue voluptatis,⁵ flammam igneam redigentem omnia in fauillam deifice vnitatis, fontem viuum emanantem eternaliter omni delectamento suauitatis, preparatorem⁶ et introductorem ad gaudium eterne felicitatis, nexum et complexum patris et filij omniumque sanctorum infuendo diuitijs ac delicijs deitatis. 5 10

138^b Hec omnia plurificata vocabulis in simplicissima diuinitatis natura vni/formiter et inpartibiliter⁷ aspectantur et tamen iuxta nostre modulum intelligentie pro personarum discretione pluriformiter distinguntur. Nam bonitas, veritas, largitas et maiestas inter hec secundum nostre mentis conceptus permagna discretio est licet in diuina natura simpliciter⁸ vnum sint. Relationes tamen personales⁹ eterna discretione inter se differunt nam pater ingenerabilis filium semper generat, filius ver(o)¹⁰ semper generatus alium filium¹¹ non generat ut sic¹² unci patris sit¹³ eternaliter vnicus filius. Paternitas ergo et filiatio relationes sunt quibus ad seinuicem pater et filius referuntur. Porro pater et filius¹⁴ vnicum spirant spiritum nexum voluntatis caritatisque amborum qui quidem 15 20 25

1 1512, Bo, D, M, P, S¹, S², U om. 2 Bo, M, S¹, S², U: claritatis. 3 1512, P: incommutabilis. 4 1512, Bo: pelagus; B² and all other MSS: pelagum. The word appears to have been attracted into the masculine class. 5 W: bonitatis. 6 Followed in B² by cancelled ris. 7 M: parci-biliter. 8 V om. 9 Bo: temporales. 10 B²: verus; B¹ om.; other MSS: vero; RG: Ende die Sone werdet ghebo-ren. 11 P om. semper ... filium. 12 1512, B¹, P, V: sit. 13 1512, P om. 14 W om. referuntur... filius.

138^c nec generat¹ nec generatur sed eternaliter² ab ambobus spiratur. Cuius relatio³ qua ad eos refertur processio nuncupatur. Hee tres persone vnus deus sunt et vnus spiritus quibus et singula attributa cum suis operibus indiuisse communia sunt utpote que in uirtute vnus simpli/cissime operantur nature.

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Capitulum xxxiii. De admiratione diuine communicationis.

Inconprehensibilis autem altitudo⁴ diuitiarum et largiflua communicatio nature diuine eum qui intelligentie⁵ 10 diuinitus claret⁶ lumine in⁷ admirationem operum diuinorum sustollit et precipue communicationis et effluentie sue stupore super omnia reddit attonitum. Contemplatur enim qui eiusmodi est inconprehensibilem deitatis⁸ essentiam commune fruibile dei et omnium beatorum⁹. Contuetur 15 diuinas personas suis se effluxibus et operibus omnibus communicare creaturis siue in bonis glorie siue in donis¹⁰ RG.183 gratie in naturalibus seu in supernaturalibus in omni¹¹ statu et tempore in celo sursum et in terra deorsum intellectuālibus rationalibus et irrationalibus materialibus et 20 inmaterialibus creaturis pro dignitate, captu et indigentia singularum. Communis est deus cum omnibus donis suis.

1 In B², nec generat in margin in darker ink. 2 D om. unitus (273.22) ... eternaliter. 3 Bo: reuelatio. 4 W: latitudo. 5 1512: quem intelligentia. 6 1512: dato; P: claro. 7 W: et. 8 V: incomprehensibilis dei. 9 In B², emended from bonorum; V: sanctorum; all other MSS: beatorum; RG: alre heilighen. 10 V: bonis. 11 1512, Bo, D, M, P, S¹, S², U, W: om. creaturis ... omni; RG: in gracien ende in glorien, in natueren ende boven natuere.

V omits chapter number.

138^d

Communes sunt angeli dei. Anima quoque rationalis omnibus suis¹ potentijs, totique / corpori et cunctis membris sese communicat tota prorsus existens in toto et in singulis partibus eque tota secundum suam essentiam omnino simplex et indiuisibilis secundum rationem tamen² quodammodo partes habens. Nam sicut verbi dei gladio penetrabili spiritus et anima in vna anime essentia diuiduntur ita nimirum potentie spiritus a viribus³ anime et inter se singule distinguntur. Huius rei simbolo deus singulis creaturis speciales⁴ et proprias perfectiones la(r)gitur⁵ et tamen communiter et equaliter est ipsi cura de omnibus nam ex ipso, per ipsum et in ipso creantur, conseruantur et dependent essentialiter vniuersa.⁶

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Siccine considerante⁷ animo diuine nature mirandas diuitias et excellentiam maiestatis et multifaria dona que suis tribuit et exhibet⁸ creaturis hinc primo innascitur ei indicibilis admiratio et ex ipsa admiratione oritur sublimis in diuina bonitate confidentia quoddamque precipuum internum spiritus gaudium cunctas⁹ potentias anime ipsamque spiritus vnitatem penetrans¹⁰ et complectens.

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1 W om. communes...suis. 2 Bo,M,S^I,S²,U: entium.

3 Bo,U: spiritus auribus, for spiritus a viribus.

4 Bo: spirituales. 5 B²: lagitur. 6 1512: dependent vniuersaliter essentialiter et ~~æ~~qualiter vniuersa;

P: dependent universaliter essentialiter universa; RG: want overmids Hem sijn alle dinc, ende in Hem ende aen Hem hanghet hemel ende eerde ende alle natueren.

7 Bo,D,M,S¹,S²,U,W: considerantur considerante. 8 M,S¹,S²: exhibuit. 9 Bo: concretas; D om. 10 Second e interlinear in B².

Capitulum xxxiiii. De tertio riuo voluntati amoris insignia tribuenti.

139^a

Hoc gaudium spiritus et diuini fauoris¹ afflatio eliciunt ex fontis² gratie plenitudine riuum tertium voluntatem qualitate ignea accendentem, in vnitatis fauillam omnia redigentem, omnes vires anime opulentis muneribus et ingenuitate precipua perfundentem et amorem quemdam eo subtiliorem et laboris expertiorem quo spiritualiorem in ipsa voluntate³ creantem.

RG.184

Hoc riuulo quasi torrente amoris igneo in spiritum veniens sponsus Christus ait: Exite exercitio spiritali iuxta modum aduentus mei.

10

Per primum enim riuulum qui est lumen quoddam serenum et simplex memoria supra⁴ incursus sensibilis et fantasticos eleuatur et in vnitate spiritus stabilitur. Per secundum riuulum qui est infusa quedam claritas intellectus et ratio ad queuis uirtutum exercitia cognoscenda et ad sacre scripture archana discretionis acumine penetranda diuinitus illustrantur. Per tertium vero riuulum qui est spiritualis ignis infusio voluntas silenti tranquilloque amore accenditur et magnificis diuitijs muneratur. Is ergo cui hij⁵ riuuli infunduntur spiritualis efficitur⁶ et diuino lumine luminosus nam gratia in vnitate spiritus tanquam fons uiuus⁷ scaturiens per potentiaram riuulos effluens fecunditatis sue⁸ efficaciam uirtutum operibus manifestat sed refluxum omnium riuulorum ad originis sue locum expostulat.

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139^b

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1 1512: feruoris. 2 Bo om. ex fontis. 3 In B² followed by cancelled uolutate. 4 S¹, S²: supra memoria supra. 5 Bo add. predicti. 6 D om. 7 B²: uiuus. 8 V add. riuulos.

Capitulum xxxv. De quadruplici exitu quo in hoc gradu exitur.¹

Maneat² itaque vir spiritualis in vnitate³ sui spiritus amoris vinculo stabilitus exiensque⁴ illuminate⁵ gressibus⁶ rationis et largiflue redundantia caritatis celum terramque perambulet. Luminosa discretione cuncta consideret et vera⁷ cordis largitudine diuinis⁸ innixus diuitijs munificum⁹ se exhibeat vniuersis.

Quatuor enim modis exire¹⁰ non tam diuinitus exigitur¹¹ quam propriarum virtutum habitibus inclinatur.

Et primo quidem modo¹² exiens¹³ in celum mente conscendit dei beatorumque statum et gloriam uisitat¹⁴ et perlustrat.

Secundo modo exiens¹⁵ compassione¹⁶ misericordie uisitat peccatores et mundi delicias peruerse nimium diligentes.

Tertio modo exiens descendit lugens¹⁷ in purgatorium uisitans animas uiuorum suffragia mendicantes.¹⁸

139^c

1 In B² exitur written in lighter ink by another hand.

2 P: Caveat; V omits capital. 3 U: virtute. 4 Bo, M, S¹, S², U add. gratiosus. 5 W: illuminatione. 6 1512, P: gressu. 7 Bo om. 8 Preceded in B² by cancelled diuinus. 9 V: in unificum. 10 Bo, D, M, S¹, S², U, W om. 11 B¹ om.; Bo, M, S¹, S², U, W: exitur; S¹ illeg. 12 Bo: mente. 13 In B² -ens added in right margin; in celum... exiens is written in lower margin. 14 S²: gloriam uisit et gratiam uisitat. 15 W: exigens. 16 V: cum passione. 17 W om. 18 S¹: medicantes; S²: meditates.

V omits chapter number.

Quarto modo exiens sui tandem reminiscitur et omnium in terra degentium electorum. RG.185

Hec* in generali dicta sint. Nunc vero in speciali¹ singulorum exituum negotia² perquiramus.³

Capitulum xxxvi. De negotio⁴ primi⁵ exitus. 5

Primo⁶ itaque exitu lumine rationis contemplatione in celum ascendat dei gloriam sanctorumque beatitudine speculari. Animadvertat preclaram⁷ opulentamque⁸ effluentiam dei qua beatos spiritus perfundit et debriat⁹ non solum celestium deliciarum vbertate sed etiam essentie sue dulcissima bonitate. Aduertat¹⁰ nichilominus refluentiam omnium beatorum qua in eam fontanam¹¹ vnitatem vnde diuine torrens voluptatis effluit non solum accepta dona et que superlucrati sunt bona sed etiam seipsos felici¹² caritate¹³ refundunt. 10 15

Diuina enim effluentia sui semper¹⁴ fluminis expetit refluentiam¹⁵ nam deus est mare quoddam fluxum iugiter faciens¹⁶ et refluxum electorum suorum mentibus aquas glorie uel gratie iuxta dignitatem uel indigentiam singulorum infundens¹⁷ easque cum suis pariter / alueis ad guttam usque 139^d 20

1 B¹: spirituali. 2 W om. 3 D: percuramus.
 4 V: regno. 5 In B² de negotio primi is also written in the margin. 6 V om. capital. 7 1512: preclaram.
 8 Bo: epulentamque. 9 1512: inebriat. 10 1512, B¹, Bo, D, M, S¹, S², U, V: Animadervertat. 11 1512: omnium bonorum in ipsam fontanam. 12 P om. 13 W: claritate.
 14 M om. 15 Bo: effluentiam. 16 P om. 17 D: influens.

V omits chapter number.

etiam cum usura resorbens. A quibusdam quoque amplius
 exigit quam vires eorum sufficienter exhibere nam summe
 diuitem dapsilemque et infinite bonitatis rationis oculis
 se ostendens ipsa sui ostensione secundum dignitatem suam
 honorari laudarique exigit et amari. Uult enim deus a
 nobis diligi iuxta sue magnificentiam dignitatis.¹ Quod
 quia nulla² prorsus valet perficere creatura omnis spiritus
 in hoc diuinum deficit salutare. Cupiendo tamen soluere
 quod petitur summis viribus innitens amor proprium excedit
 modum atque in ipso excessu modi³ vagabundus diligit sine
 modo totis precordijs volens sed nequiens perficere opus
 virtutis infinite cum finita⁴ sit virtus omnium creatorum.

Amor tamen inpatiens et modi nescius nec de impossi-
 bilitate solatium nec ex difficultate remedium accipiens
 sua deficientia labefactus vires resumens ad presumptum
 opus toto spiritu renouatur quatenus scilicet deus⁵ iuxta
 suam exigentiam et secundum amoris desiderium diligatur.
 Huius rei gratia omnes beati spiritus⁶ in vnam amo/ris
 flammam iugiter conglobantur vti exactum ac desideratum
 opus diligere scilicet deum secundum sue condecentiam
 dignitatis quod per se nullus sufficit adimplere saltem
 omnes in vnum flammeum amoris cuneum glutinati valeant
 aliquatenus consummare. Hoc autem omni creature impossi-
 bile fore⁷ ratio luce clarius manifestat sed amor nequa-
 quam impossibilitate desperans vnum eligit ex duobus aut
 scilicet opus presumptum perficere aut ardore superferuido
 liquefactus in sua prorsus deficientia annullari. Neutrum-

1 W: Ipsa deitatis. 2 S²: Quod si nullus; (S¹ illeg.)

3 1512,P: mentis. 4 Bo om. 5 V om. 6 Bo om.

7 P om.

libet tamen assequitur nam nec ad nichilum ipse redigitur et deus¹ ab omnibus creaturis iuxta suam dignitatem deficienter diligitur. In hoc tamen luminosa ratio voluptate mirifica iocundatur quia deus et delectus suus tam per se diues est et tam excellentissime maiestatis ut omnem creatam uirtutem in infinitum excedens a² nulla prosus quam a sua propria dilectione pro sue magnitudine dignitatis amatur.

5

140^b

Ceterum spiritualis homo rationis lumine diues omnes³ beatorum spirituum choros pro dignitatis⁴ / merito singulariter singulos et vniuersaliter vniuersos strenet exenijs⁵ amorosis⁶ tam ex thesauro indeficientium diuitiarum dei quam ex largiflue mentis sue archa mirandis dei donis supereffluente hauriens⁷ quod liberaliter largiatur. Cuncta passim circonolet agmina, status et merita beatorum⁸ diuinam⁹ in singulis pro meritorum dignitate mansionem contemplans omnesque diues ipse et profluis caritate perambulans celestem exercitum noua gloria ditet habunde vnitate trinitateque deitatis ad omnia copiam ministrante. Hoc itaque primo exitu ad eterni solis ortum dilectione decoris domus dei et loci habitationis glorie eius duce¹⁰ conscendat.¹¹

10

RG.186

15

20

1 M om. 2 1512: alia. 3 1512: omnibus.
 4 W om. amatur dignitatis. 5 Bo: enxenii;
 D: eceniis; S¹: enseniis; S²: enceniis. 6 1512:
 vniuersos dedicet encœnia amoris; Bo om. amoris.
 7 Bo: augiens. 8 W: sanctorum. 9 P: agmina
 bonorum merita diuinis. 10 Bo om. 11 B^I, Bo, D, M, S¹,
 S², U, W: condescendat.

Capitulum xxxvii. De negotio¹ secundi exitus.

Secundo² exitu mentis gressibus ad regionem se transferens aquilonis compassione³ lugubri et largiflua⁴ misericordia visitet peccatores eosque deuote⁵ orationis vehiculo⁶ diuine misericordie representans inmensam all(e)get⁷ 5
 bonitatem et potentem omnia maiestatem multa dedisse ac plurima promississe quasi oblito ad memoriam deo reducat nam et ipse rogari uult et caritas omnia que desiderat habere patienter vix differt. Verumptamen pervicax et inproba fore confunditur⁸ sed opulente ac largiflua⁹ 10
 bonitati dei immense dilectionis plenitudine diligenti et nichil eorum que fecit odienti cuncta committit et in hoc pace mirifica contentatur. Quia igitur vir spiritualis communis caritatis pia gerit viscera verbis et desiderijs deum deuotus exorat quatenus iudeis et gentibus ac cunctis 15
 mundi infidelibus misericordie sue gratiam infundat ut et ipse¹⁰ super conuersione peccatorum multorum gaudentibus in celo angelis magnifice laudetur et honoretur et gloria nostra, pax et gaudium nostrum in cunctis terre finibus augeatur. Hoc est negotium secundi exitus¹¹ vergentis ad 20
 aquilonem vbi sede sua qui mane oriebatur lucifer collocata factus est rex super omnes filios superbie cuius tyrannide peccatores ceci¹² miserabiliter opprimuntur.¹³

1 In B² emended from negaotio. 2 V omits capital.
 3 V: compassionis. 4 1512,P: melliflua. 5 V: deuotione. 6 Bo: vinculo. 7 B²: alliget. 8 In B² emended from confiditur. 9 1512: largissime.
 10 1512,P add. gratiarum largitor. 11 In B² ex of exitus added in darker ink. 12 P om. 13 V: comprimuntur.

V omits chapter number.

140^d/ Capitulum xxxviii. De negotio tertij exitus.¹

Tertio² exitu vir spiritualis lumine peditus ad purgatorium descendens animas visitet³ fidelium defunctorum acerbas eorum penas et desideriosam diuine misericordie prestolationem mente pertractans. Cordis itaque et oris
5
vocibus misericordiam largitatemque diuinam inclamet opulente dei bonitati earum penosum⁴ exilium et ad patriam anelosum desiderium representans easque cum fide, spe et caritate comitibus ab hoc seculo decessisse ac⁵ totam earum
10
liberationis⁶ fiduciam in sue passionis merito⁷ miseratio- nisque remedio constitutam esse allegans. RG.187

Inter hec autem sciendum est spirituales virum interdum posse ad rogandum specialiter⁸ pro peccatore, pro anima, pro negotio aliquo speciali⁹ a sancto spiritu animari in tantum ut instinctum id esse spiritus sancti non nature
15
affectionem non voluntatis peruicaciam¹⁰ liquido probet atque coniciat.¹¹ Quo casu tanta in rogando deuotione, tanta¹² orationis instantia inflammatur ut spirituale responsum accipiat preces suas fore¹³ apud dominum /
20
exauditas atque eo ipso sancti spiritus cessat instinctus et oratio inpetrationis nacta¹⁴ certitudine terminatur.

141^a

Hec^{*} breuiter dicta sint pro negotio tertij exitus ad mortalis vite communem tendentis¹⁵ occasum quod profecto latius exequetur cui caritas latiore dederit facultatem.

1 V add. Rubrica. 2 V omits capital. 3 V: instet.
4 V: penorum; W: penarum. 5 V: ad. 6 V: liberalis. 7 1512, Bo, D, M, P, S¹, S², U, W, om.; RG: in sire passiën ende in sijnder ghenadicheit. 8 Bo, M: spiritualiter; S¹ emended from spirituali. 9 M: spirituali; S¹ emended from spirituali. 10 1512: promptitudinem; P: promptanciam. 11 1512, Bo, M, P, S¹, S², U: sciat. 12 V om. in...tanta. 13 S² om.
14 Bo: nota. 15 Bo: communem cedentis.

Capitulum xxxix. De negotio quarti exitus.

Quarto exitu ad leuioris aure meridiem girum flectens se ipsum visitet vir¹ spirituali lumine clarus et omnes in terra degentes bone homines voluntatis. Qui quia fidei splendore fulgescunt, spei placore² mitescunt, et caritatis calore³ feruescunt⁴ recte eos ad meridianam celi plagam dicimus habitare. Hos itaque visitans gustet pariter et videat eorum communionem et vnicordiam⁵ caritatis totis precordijs desiderans uocisque deum oraculo interpellans quatenus eos irrorans donis solitis largiflue pietatis in dilectionis sue necessitudinem⁶ stabili federe caritatis confirmet⁷ ad honorem et gloriam sue excellentissime maiestatis.

141^b

/ Doceat proinde, corripiat et seruiat fideliter secundum discretionis lineam vniuersis quoniam communis caritatis maternis plenus⁸ visceribus merito est apud deum omnium mediator et fidus in omnibus aduocatus. Intra⁹ se quoque totus integer cum omnium electorum societate dulcissima congregatus possideat vnitatem sui spiritus in vinculo pacis nec solum illam sed et sublimem deitatis hereditet vnitatem in qua nimirum omnis laudans dominum spiritus requiescit. Hec est vere¹⁰ vita spiritualis et affectiva nam per ista spiritus et anime iustorum omnesque potentie habitus et actus virtutum supernaturaliter secundum omnem¹¹ decentiam adornantur.

1 V om. 2 D: fragore; 3 D: fragore. 4 Bo, M, S¹, S², U: fide splendidiore fulgescunt, spe placidiore nitescunt et catitate calidiore (Bo. fervidiore) feruescunt. 5 Bo: concordiam. 6 Bo, M, S², U: vicissitudine; in M altered from neccesitudine; S¹ illeg. 7 U: confremet.. 8 S² om. 9 D: Iuxta. 10 In B² emended from veris.. 11 P om.

Capitulum xl. De quibusdam alta loquentibus sed communi caritate carentibus.

Est¹ autem inuenire quosdam uerbis subtilibus locupletes lepido² eloquentie fluore³ altas sententias depromentes qui tamen hunc spiritualis claritudinis gradum minime attingerunt nec communis huius caritatis⁴ saporem / largitudine conditum spiritus perceperunt.⁵ Vt ergo qui eiusmodi sunt sibi et alijs innotescant tribus nunc eos articulis annotabimus et in primo ipsi sibi in reliquis fient alijs⁶ intelligentibus manifesti.

Primo quidem spirituali viro diuina claredine illustrato simplicitatem et stabilitatem sui spiritus incolente veritatisque illapsam absque multiuago rationis⁷ discursu sub diuino lumine suscipiente illi econtrario⁸ multiplicati⁹ sunt intrinsecus et discoli studio pleni et rationis inquisitionibus occupati nullius interne unitatis sapore¹⁰ refecti nulla efformi tranquillitate in suo spiritu¹¹ recollecti. Introspeciat qui huiusmodi est semetipsum sit sui accusator, testis et iudex quia nullus scit hominum que in homine sunt nisi spiritus hominis¹² qui in ipso est.

1 V omits capital. 2 1512: lympido; P: limpide.
 3 W: fervore. 4 V: veritatis. 5 Bo,M,U: saporem spirituali conditum largitudine (Bo: largitudine conditam) perceperunt; S¹,S²: saporem largitudine conditum spirituali perceperunt. 6 W om. fient alijs. 7 V: multi vagorationis. 8 D: equario. 9 Bo,M,S¹,S²,U: multiples. 10 1512: sopore. 11 1512,Bo,D,M,P,S¹,S²,U, W om. refecti spiritu; RG: ende si en smaken gheenre inwindigher eenicheit, noch onverbeelder ghesaetheit. 12 M om.

141^d Secundo viro illuminato diuinitus infusam sapientiam sine labore aliquo articulatum sibi veritatis ostensiuam intrinsecus possidente ille doctiloquus subtilia sibi confingit fantasmata que versans et reuersans conponit et diuidit / ymaginatur et dictat¹ ingeniose que eloquenter proferat sed ventose. Nam neque diues est opum sapientie neque doctrine dapsilis dispensator. Eiusque doctrina varia est subtilis et peregrina virum spiritualem interne simplicitatis incolam abducens magis et inpediens quam erudiens et perturbans amplius quam quietans. Non enim ad spiritualem manuducit aliquando vnitatem sed subtiles cogitatus² incutiens educit³ potius ad multiformitatem. Qui huiusmodi sunt suam doctrinam suumque sensum peruicaciter⁴ preferunt et defendunt etiam si alterius sit sanior uel equalis. In omni virtutum exercitio negligentia incuriaque torpescunt et in omni sua habitudine spirituali elatione tumescunt. 5 10 15

142^a Tertio luminosulo⁵ nostro communi caritate in celum terramque ut prediximus effluente antiloquus⁶ iste est in omnibus singularis. Sapientiozem melioremque alijs ipse se reputat et ideo sese doctrinamque suam uult pre alijs magnipendi. Quicquid ipse non docuerit indoctum putat quod non consulerit inconsultum. Qui mores eius non emulantur iudicat inmorosos⁷ et qui se quasi capitaneum⁸ non / sequuntur errare censet. In sumenda corporis necessitate non parcus transit plerumque ad⁹ voluptatem et defectus modicos negligit prorsus et nichilpendit. 20 25

1 W: dicat. 2 P: cogitans. 3 1512,P: inducit.
 4 Bo,M,S¹,S²,U: pertinaciter. 5 1512: illuminato.
 6 B² and B¹,D,V: antiloquus; 1512,Bo,M,P,S¹,S²,U,W: altiloquus. See 144.1. 7 1512: inmoratos. 8 1512: qui ipsum quasi ducem. 9 S¹ add. necessitate.

Iste profecto nec iustus est nec humilis nec largus nec pauperum¹ ministrator nec intima deuotione feruidus nec interna² diligentia peditus nec sensibili dei dilectione affectus neque dei neque sui notitiam veram³ et virtutibus formatam habens. RG.189 5

Hos tres articulos diligenter quisque perpendat eosque tam in se quam in alijs vitet, corrigat et condempnet. Neminem tamen huiusmodi fore temere iudicet nisi quem talem esse⁴ prodiderint opera manifesta nam iudicium vanum fi(n)gens⁵ mendatio de re cor⁶ maculans sanum prohibet diuina uidere. 10

Capitulum xli. De conunitate Christi pro exemplari communis caritatis.

Ut autem hunc communis⁷ caritatis gradum precipuum ascendamus et super omnes quos prius posuimus gradus vtpote omnibus celsiorem⁸ singulariter optatum possideamus Christum Iesum pro exemplari nobis precipuo proponamus qui fuit, est / et erit in eternum communis missus in mundum⁹ pro communi vtilitate cunctorum communionis eius participes esse volentium, qui autem¹⁰ ait se non esse missum nisi ad oues que perierunt domus Israel. Non est de solis intelligendum iudeis sed de omnibus qui in celesti patria dei¹¹ gloriam sunt¹² visuri nam hos solos ad domum Israel credimus pertinere. Iudeis enim euangelium¹³ 15 20

1 Bo: pauper. 2 P: eterna. 3 D om. 4 1512 om.
5 B²: figens; all other MSS: fingens. 6 W om.
7 Bo, M, S¹, S², U: comunem. 8 Bo: certiore. 9 Bo: medium. 10 V. add. non. 11 Bo om. 12 W: suam
13 V om.

V omits chapter number.

contempnentibus ad gentes apostoli sunt conuersi illeque¹
 predicationem suscipientes euangelij Christi ecclesiam
 sunt ingressi² atque hoc modo omnis Israel saluus factus
 est idest omnes ante mundi constitutionem electi.

Nunc igitur inquiramus quomodo se³ Christus⁴ fideli
 caritate communem omnibus exhibebat.⁵ In primis quidem
 quam ut docuit semper exercuit⁶ deuota eius celos pene-
 trans⁷ occurrit oratio que ad paternam semper ascendens
 presentiam⁸ commune negotium omnium saluari uolentium
 fideliter⁹ perorauit. Erat preterea¹⁰ communis in dili- 10
 gendo feruenter, in docendo veraciter, in corripiendo
 leuiter, in consolando dulciter, in donando largi/ter,
 benigniter quoque et misericorditer indulgendo. Corpus
 eius et anima, vita et mors omneque ministerium eius
 communia erant et in presentiarum sacramenta eius et dona 15
 communia sunt. Nunquam buccellam panis, nunquam haustum
 potus uel qualemlibet corporis necessitatem sumpsit absque
 intentione utilitatis omnium saluandorum. Nichilomino
 proprium habuit sed omnia omnibus communia erant, anima
 cum corpore, mater cum discipulis, cum tunica pallium. 20
 Manducauit pro nobis et bibit, vixit pro nobis et¹¹ mortem
 sustinuit. Nec pretereundum est illud¹² notabile carita- RG.190
 tis insigne¹³ quia cum credentibus in eum largiflua
 caritate¹⁴ communicauerit fructum et meritum sue beatissi-
 me passionis et in eternum communicaturus sit preclari 25
 triumph¹⁵ gloriam et honorem. Ipse pugil fortis dire¹⁶
 cruciamina mortis¹⁷ sola¹⁸ reseruauit sibi que solus
 tolerauit.¹⁹

1 V: ille enim. 2 1512: ille quia predicationem
 suscipientes et euangelium Christi: ecclesiam sunt
 ingresse. 3 V: si. 4 Bo,D,M,S¹,S²,U,W om. 5 In
 B², the second b is interlinear, as also in Bo and W;
 U: exhibebat; other MSS: exhibeat. 6 Bo om.
 7 D: penetratio celis; 1512,P: penetravit, omitting
 occurrit. 8 B¹: penitentiam. 9 1512: efficaciter.
 10 P om. 11 1512,P add. propter nos.. 12 V om.
 13 V add. id. 14 W om. 15 M om. 16 Bo,M,S¹,S²,
 U: dira. 17 P om. 18 W: solus. 19 B²: tollera-
 vit with first l expuncted.

Capitulum xlii. De communitate ecclesiastica.

Christus¹ vero² ex³ hoc mundo transiens ad patrem
 thesaurum suum annuosque reddi/tus sacramenta scilicet et
 bona ecclesiastica que mortis sue laboribus acquisiuit
 familie sue fideliter⁴ communicanda suis⁵ dispensatoribus 5
 commendauit. Bona siquidem Christi et ministri eius sue
 communis passionis laboribus sustentati ascripti sunt⁶
 communi vtilitati.⁷ Et ut ad particularia descendamus
 vniuersi siue in religionibus siue extra diuino cultui
 dediti de fidelium oblationibus et elemosinis victitantes⁸ 10
 tam in reclusorijs quam in monasterijs aut alijs qualibus-
 libet religiosis domibus conmorantes sunt proculdubio
 communibus vtilitatibus in⁹ orationum saltem suffragijs
 obligati.

In initio ecclesiastice religionis summi pontifices, 15
 episcopi, presbiteri alijsque¹⁰ officijs gradati¹¹
 communes erant docentesque populum, ecclesiam catholicam
 edificauerunt et fidem Christi verbis et scriptis suo
 sanguine bullatis¹² eterno munimine roborarunt quorum

1 In B² emended from Spiritus; P: Spiritus. 2 M add.
 solus. 3 D,W: in. 4 V om. 5 B²: siue. 6 M,S¹,
 S²: ascripti sunt. 7 Bo: passionis substantati labori-
 bus ascripti communi utilitati; U: passionis substreta-
 ti (?) laboribus astreti comuni utilitati. 8 Bo:
 nititantes. 9 Bo add. omnium. 10 V: aliique.
 11 1512: gradatim deputati; Bo: mancipati gradatim.
 12 1512: rubricatis.

V omits chapter number.

143^a doctrina fulget ecclesia ut sol et luna.¹ Hij animo
simplices et mundicordes in vnitate sui spiritus pacem
stabilem possidebant et diuina illuminati² sapientia,
fide³ diuites et cari/tate fluidi,⁴ deo et hominibus
fideliter ministrabant.

5

Nunc autem res in contrarium versa est.⁵ Siquidem
obscuratum est aurum splendide caritatis, mutatus est
color optimus virtutum,⁶ dispersi sunt lapides sanctuarij
ab⁷ edificio spirituali in capite omnium platearum. Hij
namque qui nunc super familiam de(i)⁸ constituti⁹ patri- 10
monium possident crucifixi et bonorum ecclesie ob sancti-
tatis meritum caritatis instinctu prioribus patribus
collatorum¹⁰ dispensatores vocantur. Sunt econtrario
multicordes, instabiles et animo penitus dissipati seculari-
busque omnino dediti pacem spiritus ignorant, mundicordiam 15
nesciunt nec officiorum suorum nec ecclesie sacramentorum
nec¹¹ sacre scripture misteria sapiunt nec attendunt. Ob
hoc labijs tantum orantes sacrorum verborum corticem
lambunt sed nucleum spiritualis intelligentie non degustant
et ideo sensu¹² ebetes¹³ et obtusi diuine veritatis 20
priuati¹⁴ lumine spiritualiter tenebescunt. Et quia
spiritualium deliciarum penitus sunt expertes idcirco
plurimi carnalium venantur illecebras volup/tatum in
cibis scilicet et potibus, vestibus et alijs corporis
oblectamentis¹⁵ salua vtinam quam defamare erubescimus 25
castite. Donec vero in hoc statu steterint immo potius
dum in hoc lapsu iacuerint diuino lumine spiritualiter

143^b

1 1512,W: ut sole luna. 2 W om. 3 V: fides
4 1512,P: fervidi. 5 P om. Nunc . . . est.
6 B¹,D,V om. splendide...virtutum. 7 1512,Bo,M,P,S¹,
S²,U: in; V: ad. 8 B²: deum, as also V; other
MSS: dei. 9 Bo: constituit. 10 1512: collatum.
11 P: ut. 12 Bo om. 13 1512: habetati; Bo,M,P,
S¹,S²,U: ebetati. 14 M om. 15 In B² corrected from
obla-lectamentis.

clarificari minime merebuntur. Ceterum sicut priores patres caritate feruidi et largitate proflui nichil sibi de temporalibus reseruabant ita nunc quidam econtrario auari sunt et cupidi non ut columbe simplices sed ut accipitres¹ violenter fraudulententerque rapaces.

RG.191

5

Hij mores² priorum patrum moribus sunt contrarij, hec vita communi de qua supradiximus vite penitus est aduersa.

Non dampno status ecclesiasticos sed³ culpam sicubi fuerit reprehendo. Vnusquisque semetipsum inspiciat et si culpabilem se inuenerit seipsum corripiat, doceat et emendet. Si uero nichil sibi conscius fuerit gaudium, quietem et pacem habeat in testimonio conscientie innocentis et deum laudans eique fideliter seruiens sit sibipsi / et omnibus hominibus vtilis propter deum.

10

143^c

15

Capitulum xliii. Quod Christus in sacramento eucharistie se communicat tribus modis.

Quoniam autem⁴ hunc communicatis gradum omnibus alijs anteferimus⁵ vt desiderium eius⁶ hec legentium cordibus altius infigatur pretiosum exenium⁷ a Christo ecclesie sacerdotibus commendatum suis vero fidelibus pro communi vtilitate collatum exemplaris⁸ gratia proponamus.⁹

20

1 V: accipites. 2 V: homores, for Hij mores.
 3 S¹: set. 4 V: aut. 5 1512,P: preferimus.
 6 1512,P: huius. 7 1512,Bo,M,P,S¹: encenium; S²: enceneum; U: ensenium. 8 1512: exemplari; B¹: exemplis. 9 P: commendatum vel collatum exemplorum gratia proponamus.

Ante diem festum pasche sciens Iesus quia ex hoc mundo transiturus esset¹ ad patrem cena facta cum discipulis de agno paschali et lege veteri consummata² volens in fine conuiuij proferre caris³ suis⁴ concenantibus⁵ ferculum esculentum propter quod diu desiderauerat hoc pascha cum discipulis manducare ut terminata veteri nouam legem enceniaret⁶ accepit panem et vini calicem in sanctas ac venerabiles manus suas et corpus suum de panis sanguinem vero⁷ de vini⁸ materia consecrauit dansque suis communiter discipulis per eos et eorum successoribus omnibus in se credentibus usquam in finem seculi destinauit. Hoc pretiosissimum et esculentissimum⁹ ferculum in¹⁰ celo et in terra beatorum fideliumque conuiuia letificat et exornat.

Et in huius quidem feruli esculentia se ipsum Christus communicat tribus modis.

Primo dat nobis carnem in cibum¹¹ et sanguinem suum in potum cum tota sensualitate glorificata omni gaudio ac dulcedine saginata.¹²

Secundo dat nobis spiritum cum intellectualibus potestatibus gloriosis dotibus redimitis¹³ omni veritate¹⁴ ac iustitia opulentis.

Tertio largitur nobis suam personalitatem diuina nos¹⁵ claritate irradiantem spiritum Christi et vniversos dei gratia luminosos spiritus ad deitatis¹⁶ vnitatem excellentissimam eleuantem.

1 Bo om. 2 P om. 3 U: carnis. 4 1512, B¹, Bo, D, M, P, S¹, S², U, W om.; RG: met sinen jongheren. 5 Bo: cum cenantibus. 6 V: emulgaret. 7 Bo om. 8 D om. calicem...vini. 9 In B² emended from osculentissimum. 10 V: et. 11 D om. in cibum. 12 S¹, S²: saginatum. 13 W: dedimitis. 14 Bo, U: omni virtute vel veritate. 15 1512, Bo, D, M, P, S¹, S², U, W: nobis. 16 Bo, U: diuinitatis.

Capitulum xliiii. Quali meditatione exercebimur
consecrantes sacramentum eucharistie uel summentes.

Nos vero quotienscumque uel consecrauerimus,
obtulerimus¹ uel sumperimus² dominici corporis sacramentum
in memoriam suam agere ab eo quem sumimus inperamur. 5

Operepretium igitur est³ vt quali⁴ meditatione exer-
ceamur consecrantes uel summentes hoc viuificum sacramen-
tum aspirante dei gratia doceamur.

144^a Animaduertere itaque nos oportet quomodo se Christus
amerosa / affectione, uitali appetitu et intimo⁵ desiderio 10
ad nos proclinat et in nostram corporalem naturam toto se
cordis fluore⁶ diffundit dando utique nobis quod de nostra
humanitate suscepit: carnem scilicet et sanguinem et
naturam totaliter⁷ corporalem. Recogitemus quoque cum
corde nostro vigilantius⁸ meditantes ipsum quod sumimus 15
pretiosum corpus diris nostri causa uulneribus⁹ perforatum
et inaudito cunctis antea¹⁰ seculis atrocissimo martirio
trucidatum caritate fidelissimi cordis ob nostram salutem
ad patientiam eum vltroneam inflammate.¹¹ Hac enim
meditatione secundum inferiorem humanitatis nostre 20
gloriosa Christi humanitate pascimur et ornatur.

Aduertamus proinde ipsum benidictum corpus uiuidum
fore spiritu glorioso¹² omnibus donis et virtutibus opulen-
to mirandis et ineffabilibus caritatis et omnis dignitatis

1 1512, Bo, M, P, S¹, S², U om. 2 V om. obtulerius vel
sumperimus. 3 Interlinear in B². 4 M, S²: igitur
et quali. 5 D: interiori. 6 Bo, W: fervore.
7 V: totalem. 8 Bo: vigilantia. 9 1512: vulnera-
libus; P: vulneribus. 10 D: lancea; P: retro.
11 B¹: inflammante. 12 Bo: glorioso precioso.

V omits the chapter number. The title reads: Quali
meditatione exercebimur consecrantes vel summentes
eucharistiam.

insignibus polimito.¹ Quem pariter proculdubio sumentes cum corpore et sanguine pretioso secundum vnitatem spiritus nostri ac secundum vires supremas cibamur, ornatur et illuminamur per inhabitationem Christi diui/tiarum suarum thesaurum secum pariter afferentis.

144^b

5

Attendamus denique nos simul cum corpore et spiritu ut totum Christum habeamus² diuinitatem eius suscipere gloriosam incomprehensibili nos claritudine perfundentem per quam ad patrem translati vnimur ei paterque cum naturali³ et coessentiali filio benigne suscipit adoptium⁴ 10 atque ita dei heredes Christi aut coheredes effecti hereditati⁵ nostre diuinitatis scilicet essentie quodammo- do restituimur possidende.

Hiis christedulus⁶ ut sic dicere⁷ liceat quasi Christi edulus⁸ deuotione intima perpensatis exeat obuiam Christo 15 secundum omnem⁹ modum quo ad eum venire¹⁰ dignatur.

Vnde ad suscipiendum tam dignissimum¹¹ hospitem ymo dominum in sua propria¹² venientem toto corde, toto desi- derio totaque affectione cum omnibus simul viribus et appetitibus in occursum venientis erigat et eleuet semetip- 20 sum. Hoc enim modo Christus se ipse suscepit. Hic autem appetitus¹³ quantacumque magnitudine tumescat¹⁴ nimius esse non poterit quia natura nostra connaturalem sibi suscipit naturam / idest Christi¹⁵ humanitatem gloriosam omni gaudio ac suauitate plenissimam et omni honore dignissimam. 25

144^c

1 1512: polito. 2 1512: habentes. 3 1512: pater- que nos cum conaturali. 4 1512: adoptiuos. 5 1512: affecti hereditatis. 6 1512: Christophagus; Bo: criste- dulis. 7 D add. liceat. 8 1512: manducans; M, S² om. quasi Christi edulus. 9 Bo, U: comunem. 10 Bo, M, S¹, S², U: Christus met venire. 11 1512: dignum. 12 M: propriissima propria. 13 Bo, M, S¹, S², U add. esto. 14 1512: inualescat; Bo, U: est et; M, S²: extet; S¹: cecet. 15 1512 om.

Ideoque optamus ut christedulus¹ noster in susceptione
tam gloriosi principis totus pre intimo cordis desiderio
liquescat totusque pre gaudio ac delicijs intrinsecus
fluitet² et dulcescat quoniam³ reuera intra se suscipit
filium dei vnitur [specioso]⁴ forma pre filiis hominum in⁵
cuius non tantum labijs gratia est diffusa sed qui totus
est plenus gratia et veritate. In huiusmodi enim desiderio-
so⁶ occurso affectuosoque appetitu persepe bona plurima
conferuntur et miranda archana ex diuine bonitatis thesau-
ro panduntur. Recogitante⁷ quoque desiderioso⁸ christedu-
lo⁹ pretiosi quod suscipit corporis tam crudele martirium,
tam acerbissimam¹⁰ passionem tantus interdum in meditatio-
ne eius ignis deuotionis intime exardescit,¹¹ tanto amore
compassionis incendio ustulatur ut optet Christo con-
cru-
fici¹² et ad honorem eius sanguinem suum fundere sacris
uulneribus affectione intima se inmergens / atque in patulo
corde sui se occultans¹³ saluatoris.¹⁴ Et in hoc quoque
exercitio multa plerumque abdita¹⁵ reuelantur et specia-
les¹⁶ gratie conceduntur. Posset autem compassionis
affectio et ymaginationis uulnerum Christi¹⁷ attentio
esse tam vehemens et tam magna vt uideretur sibi in corde
et omnibus suis membris dolores Christi uulnerum se sen-
tire. Et¹⁸ si stigmata uulnerum essent ueraciter cuiquam

1 1512: Christophagus. 2 V: fluit. 3 1512: in-
trinsecus resoluatur et dulcescat quando. 4 B² and
W: pretioso; P: sponso; other MSS: specioso.
5 M, S¹, S²: vnitur sponso forma pre filiis hominum specio-
so in. 6 In B² -so interlinear; V: desiderio.
7 Bo: Rogitato. 8 Bo, V: desiderio. 9 1512: Chris-
tophago. 10 1512: acerbam. 11 V: intimo ex ardesce.
12 P: cricifigi. 13 1512, P, W: occultans. 14 Bo:
oculens id est abscondens salvatori. 15 W: multa ex
abdito. 16 Bo: spirituales; D: spiritalis; in U,
corrected from spirituales. 17 1512, Bo, M, P, S¹, S², U om.
18 1512, P: ut.

hominum quomodolibet concedenda ipse himirum compassionis
 efficatia et ymaginationis vehementia ea consequi merere-
 tur. Hoc ergo apparatu Christum secundum humanitatem
 digne utcumque¹ pro nostro modulo receptamus et celebri
 satis reuerentia² honoramus. 5

Verum nichilominus inhabitare nos conuenit nostri
 spiritus vnitatem ac celum terramque clara discretione,
 preuia latissima perfundere caritate et per hoc Christi
 utcumque similitudinem³ secundum spiritum gerimus eius-
 que aduentui digne satis pro nostris viribus respondemus. 10

145^a

Porro diuinitatem persone Christi quia comprehendere
 non valemus eius adiuti gratia nosipsos Christique humani-
 tatem intentione⁴ simplici et amore fruitionis au/do
 transeamus atque in nostra hereditate idest in diuini-
 tatis essentia eternaliter quiescamus. 15

Hac nos hereditate⁵ Christus proculdubio spirituali-
 ter hered(it)abit⁶ quotiens⁷ nos ad hoc prefatis exerci-
 tatiunculis preparamus.⁸ Uult quoque ut totiens eum
 sacramentaliter ac spiritualiter⁹ accipiamus quotiens
 discreta ratio iudicauerit concedere.¹⁰ Et licet quispiam RG.194
 tali desiderio¹¹ talique deuotione minime senserit se
 affectum si tamen dei honorem suumque profectum intenderit
 et salutem secure poterit ad mensam domini conuiuare¹² dummo-
 do manus lauerit ab omni opere vitiorum et conscientie
 faciem ab omni purgauerit ven(en)o¹³ mortalium peccatorum.¹⁴ 25

1 W: utrumque. 2 1512: celebri pro facultate reueren-
 tia. 3 D: pluritudine. 4 B¹ om. 5 W om. id est...
 hereditate. 6 B²: "here-dabit; 1512: hereditat;
 P: heditat; other MSS: hereditabit. 7 Bo: totiens
 hereditabit quotiens ad hec. 8 M, S² om. quotiens...
 preparamus. 9 Bo om. ac spiritualiter. 10 In B²
emended from docere. 11 In B² emended from desiderio.
 12 Bo, P: communicare. 13 B² and B¹, D: ueno; all
other MSS: veneno. 14 In B² in margin.

Hec* pro secundo spirituali Christi¹ aduentu eiusque negotio dicta sufficient.²

Capitulum (x)lv.³ Qu(od)⁴ unitas diuine nature sit originaria causa omnis spiritualis operationis.

Svmma⁵ diuine nature superessentialis vnitas in qua pater et filius sancti spiritus⁶ vnitate connexi supra omnium potentiarum nostrarum captum et intelligentiam naturam suam possident in nuda essentia spiritus nostri -- ipsa⁷ inquam unitas pelagus est⁸ diuine essentie⁹ infinitum¹⁰ et caligo / superexcellētissime¹¹ claritatis per quam deus omne creatum lumen¹² obtenebrans omnem creaturam inestimabilis excedit eminentia¹³ dignitatis.¹⁴ Hec ipsa diuine nature sublimis unitas viuida est et fecunda nam ex ea quasi ex paterne fecunditatis utero uerbum eternum sine obumbratione vicissitudinis generatur per quam generationem pater filium et filius patrem cognoscit et omnia que sunt pater in filio velud in maiestatis sue immaculato speculo atque in patre filius quasi in sua origine vtpote vnus simplicis existentes¹⁵ nature visione mutua contemplantur. Et ex hoc mutuo patris filijque conspectu eternum in alterutrum beniplacitum deriuatur et amor coessentialis coeternusque qui spiritus sanctus dicitur mutuo spiramento procedit. Per hunc autem spiritum

1 V om. 2 P om. eiusque...sufficient. 3 B²: lv.
 4 B²: Qui. 5 V omits capital. 6 1512: et spiritus sancti. 7 V: ipsam. 8 V: esse. 9 V om. 10 In B² in margin. 11 Bo: excellentissime. 12 M,S² om.
 13 Bo: eminentie; V: eminentiam. 14 1512: omnem creaturam excedit inestimabili eminentia dignitatis.
 15 1512: existentis.

V records Capitulum, but not the number.

145^c sanctum¹ et per eternam sapientiam se deus pater ad omnem creaturam differenter tamen proclinat² singulos specialiter³ electos donis gratie munerans ignique caritatis accendens / vnumquemque iuxta sue meritum dignitatis necnon secundum status sui gradum in quo mediantibus virtutibus diuina predestinatione positus est et electus. Cuius rei causa omnis electus in celo terraque spiritus in virtutibus ac iustitia dirigitur et mouetur. 5

Capitulum xlvi. Exemplum⁴ quomodo deus essentiam anime inhabitans sua influentia spiritualem causat vitam. 10

Huius⁵ rei quoddam in naturalibus reperimus exemplum.*

Creauit enim deus celum empireum purum⁶ vniforme et lucidum simplici claritate ceteros celos et que in eis sunt materialia ambiens vniuersa existens localis quedam habitatio et corporea regio dei et omnium beatorum plena gloria et gaudio sempiterno. Et quia ipsum est ut diximus eterna quedam claritas vniformis ideo nec tempori subiacet nec motui nec nulli prorsus mutabilitati sed est super omnia materialia mobilia immobilitate⁷ perpetua confirmatum. 15 20

145^d Huic celo inmediate substernitur⁸ primum mobile quod motu suo cetera mouendi⁹ vim ab immobili vniformitate ac primaria dignitate empirei dei / virtute cooperante suscipit. 20

1 V om. 2 1512: propagat; P om. 3 1512, Bo, M, S¹, S², U: spiritualiter. 4 Bo, M, S¹, S², U om.; P omits entire heading. 5 V omits capital. 6 In B² supplied in margin. 7 W: immobiliante. 8 P: subsunt; U add. vel subreriuntur. 9 1512 add. causa.

V omits the chapter number.

Nam motu eius agente firmamentum et spere cetera planetarum circulariter volutantur quorum influentijs motuum vniuersa generabilem corruptibilemque vitam habentia singula in suo genere vegetantur.

Iuxta hanc similitudinem essentia anime est quedam dei regio spiritalis deiformi plena claritate omnium potentiaram suarum captum excedens nisi forte quod nunc pretereo¹ simplicis intelligentie visione.

Est ergo essentia anime velud celum empireum cui immediate subnectitur² quasi primum mobile³ vnitas spiritus siue mentis nam in hac vnitate primo spiritus ab influenza diuine virtutis⁴ in essentia anime habitantis⁵ tam naturaliter mouetur quam supernaturaliter quoniam nec naturale nec⁶ supernaturale⁷ quicquam a nobisipsis habemus. Hic autem diuine⁸ influentie primus motus dum supernaturaliter mouet tunc prima et principalis causa est omnis virtutis.⁹

Et in eo quibusdam dei gratia luminosis¹⁰ septem dona sancti spiritus conferuntur quasi septem planete omnem vitam eorum claritate precipua¹¹ illustrantes et caritate melliflua fecundantes.

Hic ergo est modus quo deus essentialem anime quasi regionem suam inhabitans vnitatem potentiali spiritus vnitati cunctisque anime potentijs donis influit gratiarum.

1 M, S¹, S² add. fuerint. 2 Bo, M, S¹, S², U: subjectum.
 3 Bo, M, S¹, S², U add. est. 4 D, V: ubertatis. 5 1512, Bo, M, P, S¹, S², U: habitans. 6 Interlinear in B².
 7 D, V om. nec supernaturale. 8 In B² followed by cancelled ne. 9 1512, P: motus; Bo, M, S¹, S², U: luminis; V om. 10 1512: illuminantis. 11 M, S²: perpetua.

Capitulum xlvi. De tertio Christi spirituali
aduentu(m)¹ viui² fontis vene³ comparato.

RG.196

Igitur ut⁴ sup(re)rum⁵ ornatum spiritualis vite qui
tertio sponsi aduentu in vnitatem essentie nostre confici-
tur assequamur ac summum spiritus nostri sub creato lumine
exercitium altiori nos gradu subuehens subeamus ne forsitan
uel fractis uel⁶ incultis prioribus gradibus superuacue
laboremus animaduertendum nobis magnopere⁷ est an secundum
exteriorem hominem moralibus actiue vite virtutibus decen-
ter vtcumque ornati simus an quatuor primi aduentus sponsi
gradulis⁸ interni exercitij passibus ingenue scansis
possideamus vnitatem spiritus nostri in diuine vinculo⁹
pacis supernaturali sapientia intellectualiter illustrati
celum terramque largiflue¹⁰ caritatis¹¹ diluuiio¹² perfun-
dentes et in diuine vnitatis abissum ex qua fluunt omnia
reuehendo¹³ honoris¹⁴ et reuerentie onusti / muneribus
refluentes.¹⁵ Omnis enim intellectualis rationalisque
creatura quo amplius est a deo donis gratuitis¹⁶ cumulata
eo maiori¹⁷ dilectionis profluuiio tenaciori adhesionis¹⁸
procliuiio ac profundiori penetrationis inmergio¹⁹ in suam

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146^b

1 B²: aduentum. 2 1512, B¹, D, W: unius; Bo: vini;
P omits the entire heading. 3 1512: bene; P omits
the entire heading. 4 Bo, U om. 5 B²: suprum.
6 Bo om. 7 1512, P: summopere. 8 1512: gradatim.
9 Bo: vehiculo. 10 V: largifuluo. 11 Bo: carita-
te. 12 M om. 13 Bo, S²: inherendo. 14 1512, P:
omnia ei coherendo honoris. 15 Bo: re, omits fluendo.
16 Bo, M, S¹, S², U: immediate. 17 Bo: maioris.
18 1512, P: donis amplioribus cumulata eo magis tenacita-
tis et adhesionis. 19 1512, P: intuitu.

V omits chapter number.

originem reuertitur¹ quoniam deus² donorum suorum fluxu
in se refluxum³ exigit et nos caritatis⁴ pronitudine,⁵
virtuositatis⁶ plenitudine ac deiformitatis⁷ similitudine
prouocati in eum refluere festinamus.

Hijs ergo sic se habentibus mox diuini⁸ fauoris⁹ 5
afflatu eiusque occulte operationis effectum nostri autem
ardentis¹⁰ amoris accursu¹¹ omniumque virium nostrarum in
vnitatem essentie quam deus inhabitat confluxu¹² tertius
spiritualis Christi aduentus oritur profundiori et ob hoc
digniori exercitio nos exornans.¹³ Est¹⁴ uero hic nouus 10
aduentus intimus ualde Christi tactus spiritus nostri
penetralia diuinitatis¹⁵ sue claritate¹⁶ tangentis.

146^c Similato¹⁷ autem precedente Christi aduentu fonti
tribus riuulis effluenti¹⁸ hunc uene fontis / volumus
comparare presertim cum riuorum nullus nisi ex fontana 15
redundantia oriatur nec fontium ullus¹⁹ aquarum redundet

1 Bo, M, S¹, S², U: reflectens. 2 Bo, M, S¹, S², U om. quoniam
deus. 3 1512: originem reflectitur que ex donorum suorum
fauorabili gratia refluxum; P: originem reflectitur a do-
norum suorum fauorabili gratia refluxum. 4 Bo, U: exigit
uberiori caritatis; M: exigit et uberi caritatis; S¹:
exigit uberi caritatis; S²: exigit uberioris caritatis.
5 Thus B², B¹, D, P, V; all other MSS: promptitudine.
6 1512: et bonitatis; P om. 7 W: deitatis. 8 W om.
9 M: amoris. 10 P om. 11 1512, P, V, W: occursu;
S¹, S²: concursu. 12 1512, P: influxu. 13 Bo: exornans.
14 In B², followed by cancelled hic. 15 Bo, M, S¹, S², U:
dignitatis. 16 W: sive diuinitatis claritate.
17 1512: Assimilato. 18 Bo om. 19 W: sive diuinitatis
claritate.

meatu¹ nisi uiuide vene² scatebra repleatur. Gratia enim dei ut prius diximus³ in vnitate mentis similitudinem fontis⁴ tenens in supremas potentias riuulis influit gratiarum ad uirtutum actus eas habituans et informans. Ipsa vero in eandem vnde emanat vnitatem ex viuo diuitiarum⁵ dei pelago indeficientissima fidelitate pietateque plenissimo⁶ quasi vena viuuda scaturizat. Et⁷ hec⁸ gratie occultissima scaturigo aduentus est Christi tertius quem tactus nomine designamus.

RG.197

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Hunc autem tactum spiritus non cooperans patitur quoniam supreme potentie hoc tactu in vnitate spiritus adunantur solo illic deo qui est omnium virtutum salutisque nostre causa primaria operante.

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Illic quoque omnis operatio ratioque facessat⁹ nam et ratio diuino lumine clara et magis virtus amatiua hunc sentit tactum ratione tamen modum / eius comprehendere non valente. Est namque ut diximus solius operatio dei et omnis gratie omniumque donorum venalis scatebra et origo inter deum¹⁰ et creaturam nouissimi medij vice fungens.

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146^d

Supra hunc vero tactum in ipsa silenti tranquillaque spiritus essentia inconprehensibilis quedam emicat claritas et hec est excellentissima trinitas deitatis ex cuius diuitiarum¹¹ profluuio tactus iste causatur. Illic siquidem in¹² inuicem deus in spiritu et in deo spiritus regnant.

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1 1512: meatus. 2 Second e interlinear in B².

3 1512: vt prediximus. 4 M om. 5 B²: deiuitiarum.

6 1512,P: indeficientissimo fidelitate pietateque dei plenissimo. 7 P: Est. 8 Interlinear in B².

9 1512,Bo,M,P,S¹,S²,U,V: fatiscit. 10 Bo: interdum.

11 In B² emended from deiuitiarum. 12 1512,Bo,M,P,S¹,S²,U,V om.; D om. in inuicem.

Capitulum xlviii. De exitu et exercitio huius gradus.

Ueniens vero spiritualiter hoc tactu Christus in mentem nouo¹ rursus quasi medie noctis clamore intonat inquiring: Exite intimo spiritus exercitio secundum modum et exigentiam huius tactus. Profundus siquidem tactus iste trahit incitatque spiritum nostrum ad profundissimum sublimissimumque exercitium spiritale quod sub creato² valet³ lumine exerceri. Eleuat ergo se spiritus⁴ amatiue virtutis efficaciam omnis operationis negotium supergrediens in unitatem mentis in qua tactus huius⁵ vena / viuida⁶ scaturizat. Ceterum hic tactus ad cognoscendum in sua claritate deum incitat intellectum et⁷ ad fruendum immediate eo amatiue virtutis trahit et inuitat⁸ affectum quod super omnia⁹ deum amans spiritus et naturaliter et super-naturaliter concupiscit. 5 10 15

Per illuminatam autem rationem spiritus intimo contuitu se exaltat¹⁰ penetralia sui ubi tactus iste scaturit attentissimo prospectu¹¹ contemplans. Ratio vero summis¹² innixa viribus et omne creatum lumen in huius prospectus scrutinio deficit et caligat quoniam superemicans diuina claritas hunc tactum causans occursum suum omnem creatum visum obtenebrat vtpote infiniti et omnis creati luminis aciei reuerberatiui¹³ splendoris existens 20

1 D om. Christus...nouo. 2 Bo,U: spiritualiusque quod seu quam sub creato; M,S¹,S²: spiritualius quam sub creato; in M, corrected in margin. 3 Bo,M,S¹,S²,U: valeat. 4 D: Christus. 5 V: huiusmodi. 6 V: viva; W: humida. 7 In B² in margin. 8 P om. et inuitat. 9 Followed in B² by cancelled deus. 10 V: exalta. 11 B¹: profectu. 12 P: summa. 13 In B² emended from reuerberans; M,S²: reverberatim.

cunctis intellectibus creato tantum¹ lumine² illustratis
 ad ipsum spiritualiter ita se habentibus sicut se habet
 corporaliter vesperilionis oculus ad claritudinem lucis
 solis. Verumtamen ad scrutandam originem huius tactus
 hoc est ad sciendum quid deus quidque sit hic tactus tam 5
 a deo quam a seipso nouis semper stimulis / spiritus³
 incitatur et ratio luminosa in inquirendo quid sit ac in
 scrutando melliflue vene principium semper est sollers et
 vegeta⁴ sed nimirum initij scrutationis scientiam⁵ totalis
 indaginis scientia non excedit.⁶ Quamobrem ratio et omnis⁷ 10
 consideratio⁸ cogitur exclamare: Quid sit hoc⁹ penitus
 ignoro.¹⁰ Nam superemicans diuina claritas occurso suo
 omnem creatum reuerberat et¹¹ obtenebrat intellectum.
 Sic ergo deus quasi prefulgora¹² claritatis sue nube
 superemicat in celo terraque spiritibus vniuersis. 15

Qui vero¹³ seipsos usque in suam originem que perhen-
 nis vite ianua est virtutum spiritaliumque exercitiorum
 acupine penetrarunt hunc tactum¹⁴ sentire possunt. Illic
 enim tam immensus diuine claritatis fulgor¹⁵ splendescit
 ut omnis ratio omnisque intellectus in sua indagine defi- 20
 ciat et hebescat inconprehensibilisque diuine claritudinis
 obumbraculum pati tantum cedendo¹⁶ cogatur.

Verum quamquam ratio intellectusque a diuine clarita-
 tis / immensitate reuerberati¹⁷ pro foribus gradum sistere RG.199
 conpellantur amatia tamen uirtus que sicut intellectus 25
 ad notitiam ita ad gustum ipsa diuinitus inuitatur amoris

1 1512: tamen; Bo, M, P, S¹, S², U om. 2 V add. existenti-
 bus. 3 V om. 4 Bo, D, M, S¹, S², U, W: vegetatur.
 5 1512: scientia rationalem. 6 Bo: extendit.
 7 P om. 8 Bo: cogitatio. 9 V om. 10 V: ignore.
 11 Interlinear in B². 12 1512, P: pre fulgore; Bo, D,
 M, S¹, S², U: prefulgore. 13 1512 add. supra. 14 P om.
 15 P om. 16 V: tantumodo sedendo. 17 1512: reuer-
 berari.

inpetum prosequi cupiens progredi non fatiscit. Ipsa enim solius fruitionis que gustui magis debetur quam visui delectatur amplexu et ideo in se ceca¹ cum sit in meridie vt in tenebris eque palpitans intellectu nimia claritate caligato² in ianuis excubante ipsa cum Moyse caliginem intrare festinat.

5

Capitulum xlix. De esurie spiritali.

Voluntate itaque quam amatiuam virtutem dicimus³ cepto operi⁴ explendo summo conamine insistente spiritualem quamdam insatiabilem incurrit esuriam idest intimum et inpatiens desiderium comprehendendi bonum increatum cum tamen ipsa creata sit. Nam cum spiritus diuine fruitionis satiem⁵ summe desideret et ad hanc a deo⁶ trahatur et inuitetur ideo nimirum totis eam viribus⁷ optat impleri. Hinc ergo spiritalis bolis/mus⁸ idest canina et insatiabilis fames⁹ exoritur voluntatis inmensum bonum metiri et inconprehensibile¹⁰ comprehendere molientis¹¹ velut si totum simul pelagus glutire minimus maris pisciculus niteretur¹² quorum utrorumque conatus frustrabitur in in eternum. Hij indigi sunt et omnium pauperimi¹³ nam caninam¹⁴ voraginem bibilositatemque patientes¹⁵ arene

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147^d

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1 V: seca. 2 1512: colligato; M: caligante.
 3 1512,P: vocamus. 4 V: opere. 5 1512,B¹,P,W: faciem; Bo,M,S¹,S²,U: satiari. 6 Bo: ideo. 7 V add. eam. 8 D: doli suus; V: volisimus (?).
 9 Bo: faces. 10 B² repeats, then cancels, comprehensibili; 1512,P: inconprehensibilem. 11 V: violentis.
 12 D: verteretur; V: totum pelagus minimus maris pisciculus simul glutire niteretur. 13 B²: pauperrimi.
 14 M add. rabiem. 15 V om.

quidquid manducant uel bibunt nunquam eatenus satiantur. Ob hoc quoque hec esuries eatenus est eterna quia vas creatum nequaquam¹ valet bonum² capere increatum et ideo inmensa diuinitatis³ bonitate captum omnem spiritus infinita magnitudine excedente eternum famelicum desiderium stabilitur. Parata quidem est in conspectu⁴ spiritus mensa esculentarum dapum conditorumque poculorum ubertate referta que nemo scit nisi qui accipit sed plena fruitionis satiety ipsa est desideratum ferculum quod omnem sui dulcedine in se prouocat appetitum sed a nullo prorsus propter sui magnitudinem eatenus⁵ capitur appetitu. Et quia amoris hoc habet fiducia ut secundo ac tertio frustratus a suo conamine⁶ / non facessat⁷ post defectum vires⁸ semper reparans ad idipsum⁹ esuriam quoque renouat et adauget. Ex ipsius¹⁰ tamen tactus vena viuuda melliflui¹¹ pariter deliciarum riuuli fluitant nam iuxta omnifarium spiritus desiderium secum affert hic tactus delectamenta saporis. Sed quia intra creature¹² captum sub diuine immensitate magnitudinis hec aguntur id circo in hoc gradu fames inpatiens cui omne creatum non sufficit nec deus suppetit perpetuo perseuerat. Quo fit ut et si deus huic esurienti spiritui omnes sanctorum diuitias et quecumque creature donabilia sunt se solo retento vberime largiretur fames tamen auida irrestricta¹³ insatiataque maneret.¹⁴

1 1512: nunquam; D om. eatenus . . . nequaquam.

2 S² om. 3 Bo om. 4 V: incontractu. 5 1512: vllatenus. 6 M: certamine. 7 1512, Bo, M, P, S¹, S², U: fatiscat.

8 P om. 9 In B² id- interlinear; 1512, B¹, P, V, W: ipsum; Bo, U: Ad ipsam; M, S¹, S²: Hanc ipsam.

10 In B² -us interlinear. 11 1512: et melliflui.

12 V om. 13 In B² with superfluous nasal abbreviation; Bo, M, S¹, S², U: inextincta; D om.; P: irrescripta.

14 V: insacrataque remaneret.

148^b Siquidem internus dei tactus esuriem desideriumque avidum
causat in nobis diuino spiritu nostrum ad hoc spiritum
incitante¹ et ideo quo vehementior tactus eo fames avidior
et inpetuosior appetitus. Verum hoc² est amoris supra
rationem intellectumque iuxta summe operationis eius
negotium vita quoniam ratio hoc in gradu nec conferre nec
auferre amori quid valet cum sit amor noster diuino tactus
amore.

RG.200

5

Et ut singulariter³ de sensu proprio quid annectam
nullum hic sentio⁴ a diuina caritate vnumquam diuortium
post futurum.

10

Ceterum tactus dei ex ea qua nos tangit eumque senti-
mus parte necnon et nostrum famis auide desiderium utrum-
que creatum est et ideo quoad vixerimus vtrumque continuum
potest suscipere incrementum.

15

Capitulum 1. De conflictu⁵ diuini⁶ nostrique amoris.

In hoc amoris inpetu⁷ duo inter se spiritus dei
scilicet nosterque confligunt. Deus quippe per spiritum
sanctum in nostrum spiritum⁸ se proclinat et hinc dei
digito nos tangente amoris igniculo vstulamur. Versa autem
vice spiritus noster diuino tactu permotus amatiuaque uirtute
subrectus⁹ in deum se inprimit et inclinatur et hinc¹⁰ retangitur.

20

1 W: necessitate. 2 1512: Vere hec. 3 M: Et ne
singulare; Bo: et ut singulare descensu; M: Et ne
singulare de sensu; S¹, S²: Et ut singulare de sensu;
U: Et ut singulare descensu. 4 Bo, M, S¹, U: sensit; S²:
sentit. 5 In B² emended, in another hand, from conflic-
ti. 6 D, W om. 7 Bo: appetitu vel impetu. 8 Bo,
M, S¹, S², U om. in nostrum spiritum. 9 1512, V: subiectus.
10 V: hic.

At 306.4 V reads simply: Hec est amoris vita and omits the
rest of the chapter.

V recommences at De conflictu 306.16, omitting the chapter
number.

vicario tactu deus. Itaque tactibus ex¹ mutuis² oritur
 conflictus amoris dum scilicet occurso intimo altrinsecus
 sibi obuiant deus et spiritus noster ac per hoc penetra-
 tiuis³ amoris⁴ acuminibus vterque pariter uulneratur. Vter-
 que preterea dei scilicet nosterque spiritus mutuis se
 fulminibus⁵ interlucent altero alteri / suam⁶ faciem osten-
 dente quod iugi eos facit esurie⁷ in alterutrum inhiare.
 Alter alterum totum esurit et desiderat alterque alteri
 se totum offert et exhibet et hoc facit amantes lique-
 factos amoris incendio fluitare. Porro tactus dei et eius
 largitio nostraque esuries et relargitio amorem stabili
 soliditate⁸ confirmant. Hic fluxus hicque refluxus facit⁹
 amoris fonticulum¹⁰ redundare et dei tactus nostrique¹¹
 amoris auens¹² esuries vnus simplex amor fiunt. Hoc¹³
 gradu ita ab amore amans spiritus possidetur ut suiipsius
 oblitus nil noscat¹⁴ prorsus¹⁵ e cunctis preter amorem.
 Sic¹⁶ spiritus amoris igne totus¹⁷ conburitur tanquam
 profunde penetrat tactum dei ut¹⁸ auiditate eius reuerbe-
 rata penitus et retusa omnis ipsius operatio annullata
 prorsus facessere¹⁹ compellatur ipseque defectus opere²⁰
 supra omne²¹ operationis negotium emphatice amor efficitur

1 Bo: et. 2 1512: Itaque his ex tactibus mutuis.
 3 V: penetratis. 4 1512: amorum. 5 1512: fulgori-
 bus. 6 V om. 7 Bo: esurire; V: esuriem. 8 M:
 federe. 9 Bo om. 10 V: nosterque. 12 1512: pera-
 vida; Bo add. id est cupida; D: alvens. 13 W: de.
 14 V: sciat. 15 S² om. 16 D: Si. 17 W om.
 18 1512: et. 19 1512, Bo, M, S¹, S², U: fatiscere;
 P: prorscere, for prorsus fatiscere; Bo adds interlinear
gloss: id est deficere. 20 1512: operis. 21 Bo om.

V omits from tanquam (307.17) to finem (308.3).

intimum uniformem sue creationis apicem¹ supra omnem
virtutum² possidens multitudinem ubi cuncta creata opera³ RG.201
initium sortiuntur et finem. Hic est amor in se acceptus⁴
omnium virtutum radix pariter et fundamen.⁵

Capitulum li. De summo spiritualis exitus gradu.

5

148^d

/ Uerum cum⁶ spiritus noster viuus⁷ sit et efficax
ac virtutum prole fecundus⁸ non se patiuntur potentie
in vnitate spiritus otuari nam et inconprehensibilis
dei claritas et⁹ diuini amoris pelagus infinitum spiritui
desuper inminens virtutem amatiuam tangit et subito
pristino operi spiritus¹⁰ restitutus audiori esurie in-
hiantiorique quam prius conamine agitatur. Et quo arden-
tior fuerit eleuatio et illustrior eo¹¹ celerius operatio-
nis eius negotium in amoris otium terminatur rursus renoua-
to¹² dei tactu recidens¹³ in idipsum. Hec reuera uita
supermundana est et celestis. Semper enim auens¹⁴ esuriens-
que spiritus deum se posse glutire presumit sed in con-
trarium reuera ipse a diuini tactus magnitudine absorbe-
tur suoque operi¹⁵ destitutus ipsemet super omne opus amor

10

15

1 In B² supra...apicem in lower margin. 2 In B² emended from virtutem. 3 D om. 4 1512: reciprocus.
5 1512, B¹, Bo, D, M, P, S¹, S², U, V: fundamentum. 6 Inter-linear in B². 7 P: unius. 8 Bo: prole fecundus ac virtutum prole fecundus. 9 In B² in margin. 10 M om.
11 Bo: et. 12 Bo: renovatio. 13 V: dei tactus tactu residens. 14 Bo: Sepe enim auens id est cupiens; V: agens. 15 1512: opere.

V recommences at Hic est (308.3).

V omits chapter number.

149^a

efficitur. In vnitate siquidem spiritus celebratur vnio
virium supremarum illicque gratia essentialiter supereminet
operationi fons et origo caritatis omniumque virtutum
existens. Et sicut illic caritatis virtutumque originatur¹
effluxus ita et virium illuc interna deum gustandi e² /
esurie fit refluxus³ et eterna inibi per simplicem amorem
inmansio.

Hec tamen infra deum intra⁴ creature⁵ captum modumque⁶
aguntur. Hic autem est summus spiritualis exercitij gradus
qui sub creato potest⁷ lumine possideri supra quem nil
restat nisi vita superintellectualis⁸ et contemplatiua sub
diuino lumine et modo penitus deiformi. Et in hoc ipso
exercitio nec error intercidit nec deceptio atque ad partem
optimam pertinens in hac uia⁹ gratie inchoatum non aufere-
tur in patria sed eternaliter manens felici consummabitur
gloria. Hec^{*} pro tertio spirituali sponsi¹⁰ aduentu dicta
sint.

Capitulum lii. De quarto articulo principali scilicet de obuiatione sponsi.

Tribus^{*} igitur articulis premissi in principio libri

1 Bo, M, P, S², U: originaliter, (S¹ illeg.) 2 1512 om.
3 Bo, M, S¹, S², U: influxus. 4 Followed in B² by cancelled deum. 5 P: eterne creature. 6 Bo: mediumque.
7 Bo, M, S¹, S², U: possit. 8 1512: intellectualis;
P: spiritualis intellectualis. 9 1512: peregrinatione;
B¹, P, W: vita. 10 P om.

V omits from Et sicut (309.4) to aguntur (309.9).

V omits the chapter number and, after the title, continues:
Tribus ergo articulis explicatis restat nunc ut quartum
articulum de spirituali sponsi obuiatione... (310.11).

149^b thematis¹ explicatis;² primo scilicet quomodo quispiam
 spiritualis vite³ amplectens infantiam per dei gratiam
 spiritualem pro interno exercitio recipit visum ad quod
 hortamur cum dicitur Ecce; secundo vero quomodo sponsus
 tribus spiritualibus in nos veniat aduentibus vno quadri-
 formi et reliquis principaliter vniformibus et tertio /
 sub vno tamen fere⁴ contextu quomodo secundum exigentiam
 instinctumque singulorum aduentuum spirituali sit exercitio
 exeundum; restat nunc ut quartum quarto loco articulum de
 spirituali scilicet sponsi⁵ obuiatione tractemus. Nam
 omnis nostra spiritualis⁶ sub gratie uel glorie lumine⁷
 visio omnisque⁸ virtuosus⁹ exitus¹⁰ qualislibet exercitij
 non ob¹¹ aliud conceditur¹² non propter causam aliam
 negotiatur quam ut sponso Christo domino¹³ obuiemus eique
 amoris glutinio vniamur quoniam ipse est perpetua pax
 nostra, ipse¹⁴ finis et premium totius nostri laboris.¹⁵

Nouit caritas [vestra]¹⁶ obuiationem duarum ad minus¹⁷
 occursum et vnionem quamdam fore personarum ex oppositis
 locis venientium et in seipsis¹⁸ penitus distinctarum.
 Christus autem desursum venit ut dominus omnipotens et

1 P: theumatis. 2 1512: Tribus igitur articulis in
 principio præmissi libri explicatis. 3 P om. 4 Bo,
 D: fore; M, S¹, S², U: forme. 5 P om. 6 Bo add. vita.
 7 V om. 8 1512, M, S¹, S²: communisque; Bo, U: visionis-
 que for visio omnisque. 9 1512: studiosus. 10 D:
 exitu exitus. 11 In B² emended from ab. 12 1512, Bo,
 M, P, S¹, S², U: conditur. 13 Bo om. 14 W om. est...
 ipse. 15 D: et precipium nostri laboris. 16 B² and V:
 nostra; all other MSS: vestra; RG: Ghi weet. 17 Bo,
 S², U: unum; M, S¹: unius. 18 Bo om. et in seipsis.

V recomences at Restat (310.10). See note on p.309.

149^c

munificus elargitor.¹ Nos vero de deorsum venimus ut
 serui² pauperes a nobisipsis nil prorsus valentes sed³
 omnibus indigentes. Christus ab intimis versus exteriora
 procedit nos⁴ eregione⁵ ab exterioribus ad intima⁶ spiritua-
 liter intramus / et ideo necesse est hic occursum fieri 5
 spiritalem.

Capitulum liii. De naturali⁷ obuiatione et vnione
 dei et spiritus nostri.

Fit⁸ autem inter Christum⁹ et spiritum¹⁰ nostrum
 duplex obuiatio scilicet mediata et immediata. Attendite¹¹ 10
 itaque singuli¹² diligenter. Vnitas spiritus nostri dupli-
 citer se habet essentialiter uidelicet et potentialiter.

Et secundum essentialem quidem habitudinem suscipit 15
 aduentum Christi¹³ naturaliter immediate et absque ullo
 vicissitudinis interstitio quoniam esse¹⁴ illud et vita 15
 quam in mente superni artificis per ydeas proprias non tam
 habemus quam ipsimet¹⁵ sumus dicente scriptura quod factum
 est in ipso vita erat et esse ipsum¹⁶ quod in nobis essen-
 tialiter possidemus immediate et inseparabiliter¹⁷ vnita

1 D om. 2 V: secundum(?). 3 D: se. 4 1512 add.
 vero. 5 In B² emended from e regione. 6 D: interiora.
 7 1512 om. 8 V: Sit. 9 1512, B¹, Bo, D, M, P, S¹, S², U,
 W: deum; RG: dit ontmoeten van ons ende van Cristo.
 10 V add. sanctum. 11 1512 add. hic. 12 M, S²: singu-
 la. 13 V om. 14 Bo om. 15 1512, B¹, D, P: ipsemet.
 16 M: illud. 17 1512, P add. in nobis.

V omits the chapter number.

sunt.¹ Hanc ob causam spiritus noster secundum summum et
 intimum² essentie sue apicem sui ad cuius ymaginem creatus
 est exemplaris impressionem luminisque diuini uultus
 signationem semper suscipit factus naturaliter perpetua
 dei inhabitatio a diuine essentie eterna inmansione
 possessa nouoque semper diuine visitationis aduentu fre-
 quentata et eterne³ generationis⁴ uerbi noua illuminatione
 noui luminis illustrata. Siquidem ubi semper est illuc
 continue deus uenit et quo semper uenit illic continue est
 sed et ubi numquam fuit illuc numquam uenturus est quoniam
 apud eum non est transmutatio nec vicissitudinis obum-
 bratio. Omne autem in quo est ipse id in ipso est quoniam
 essentie sue infinitatem ipse exire non potest.

Hanc ob rem uicaria possessione naturaliter⁵ sese
 possident deus et spiritus noster nam quemadmodum nos in
 deo per rationes uiuimus ydeales ita et deus⁶ per essentiam,
 presentiam et potentiam⁷ est in nobis.

Est quoque spiritus noster secundum sui supremum
 diuine claritatis et omnium diuinorum immediate capaculus⁸
 sed et per claritatem sui eterni exemplaris in se essentia-
 liter personaliterque⁹ lucentis spiritus¹⁰ secundum sui
 supremum in diuinam essentiam naturaliter et habitualiter
 se inclinatur illicque naturalem quandam et habitua-
 lem felicitatem inmanenter possidens per eternam¹¹ filij gene-
 rationem cum omnibus¹² inde creaturis rursus effluit et
 per uoluntatem sanctissime trinitatis in suo esse creato
 locatur. In Hoc / gradu ymaginem¹³ tenet ipsius secundum

1 V om. vnita sunt. 2 S²: intime. 3 Bo: aduentu
 eterne. 4 Bo,U: derivationis seu generationis; D,
 W: dampnationis; M: derivationis, with generationis in
margin; S¹: derivationis, preceded by cancelled genera-
 tionis vel; S²: derivationis. 5 V om. 6 P om. et
 deus. 7 V om. presentiam et potentiam. 8 1512: capax.
 9 M: potentialiterque. 10 S²: Nota spiritus.
 11 V: eterni. 12 W: se inclinatur generationi et cum
 omnibus. 13 V: ymaginantem.

.149^d

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25

150^a

quam^{*} creatus est trinitatis et vnitatis secundum creationis
sue faciem eterni exemplaris¹ sui inpressionem absque vicis-
situdinis obumbratione patiens ad instar immaculati speculi
presentis obiecti inpressam semper ymaginem retinentis et
noua speculatione retente² notitiam sine intermissione noua
claritudine renouantis. 5

Hec autem essentialis vnitas spiritus nostri cum deo
nequaquam sua uirtute subsistit sed in deo manens ex deo
manat et a deo dependens in deum velut in suam eternam
causam reflectitur nec a deo vmquam eatenus separata est
nec separabitur ineternum. Ipsa enim naturaliter inest
nobis in tantum ut si creatura a deo eatenus³ separaretur
decideret⁴ in⁵ nichilum. RG.204 10

Ipsa denique tempus excedit et locum sine intermissio-
ne semper⁶ operans iuxta modum operationis diuine excepta
sola ymaginis sue inpressionione quam non agendo sed patiendo
suscipit tanquam quod deo simile est et in seipso penitus
creatura.⁷ 15

150^b Hec est ea dignitas quam in essentiali spiritus nostri
vnitate naturaliter possidemus ubi deo noster spiritus
naturaliter est vnitus. Verumptamen ipsa nec sanctos nos⁸
efficit nec beatos quoniam tam a bonis quam a malis omni-
bus naturali equalitate veraciter habetur sed non ab omni-
bus equaliter experitur. Est tamen quodammodo primaria
causa quoddam velud materiale omnis sanctitatis beatatis-
que⁹ principium. Hec ergo est dei nostrique spiritus
obuiatio et vnio naturalis. 25

1 1512 om.; D: exemplari. 2 1512, Bo, M, S², U: recen-
tem, (S¹ illeg.); F: recente. 3 1512: vllatenus.

4 Bo: indecideret. 5 Interlinear in B². 6 Bo:
super. 7 1512: increatum. 8 Bo om. 9 1512: om-
nisque bonitatis; B¹ emended in margin from bonitatisque;
Bo, M, S¹, S², U: beatitudinisque.

V omits from in tantum (313.12) to creatura (313.18).

Capitulum liiii. De obuiatione supernaturali dei
et spiritus nostri.

Sed¹ et que nunc² dicturus sum diligenter aduertite
nam si cum iam dictis perspicati fuerint animo intellecta
omnem profecto³ diuinam veritatem a quacumque creatura
docibilem facile capietis⁴ et ultra. 5

In ea ipsa de qua diximus⁵ vnitate preter essentialem
habitudinem etiam potentialiter et operatiue spiritus nos-
ter se habet in semetipso uelut⁶ in proprio personali esse
subsistens. Nam hic fons est et origo potentiaram anime 10
supremarum, principium et finis⁷ omnis⁸ creati operis tam
naturalis quam supernaturalis creature⁹ modo peracti.
Verumtamen vnitas inquantum vnitas est non operatur sed
omnes anime vires quouis modo operentur virtutem et
potestatem a sua recipiunt originem idest ab ipsa vnitate 15
spiritus / in sua¹⁰ personali existentia originaliter
subsistentis. 150^c

In hac vnitate¹¹ necessarium omnino est¹² ut uel deo
similis sit spiritus per gratiam et uirtutes uel dissimilis RG.205
per mortale peccatum. Et quoniam sicut ad ymaginem ita 20
quoque ad similitudinem dei idest ad gratie informationem
conditi sumus nam ipsa¹³ est deiforme lumen nos illuminans
et nostro¹⁴ nos assimilans creatori sine quo deo super-
naturaliter vniri non possumus quamuis ymaginis impressio-
nem et naturalem cum deo vnitatem amittere non ualemus si 25

1 V: Notando. 2 1512: Et nunc; P: Sed quod nunc.
3 Bo: vero. 4 P: cupietis. 5 V: dicimus. 6 In
B² preter...uelut in lower margin. 7 B²: sinus. 8 P
om.. 9 M,S¹: creaturis. 10 In B² preceded by cancel-
led sa. 11 B¹ om. spiritus...vnitate. 12 V: est
omnis for omnino est. 13 V add. gratia. 14 Bo: ipso.

V recommences at Et hec est ea....(313.19).

V omits the chapter number.

tamen similitudinem idest¹ gratiam amittimus iuste
da(m)pnamur.²

Quam ob causam deus congruam susceptioni gratie
aptitudinem³ in nobis inueniens sue liberalis bonitatis⁴
instinctu nos viuificare et sibi per gratiam assimilare
non differt quotiens scilicet integra ad ipsum conuertimur
voluntate. Nam ipso momento conuersionis⁵ nostre Christus
in nos et⁶ per medium venit et sine medio idest per gratiam
et virtutes et per seipsum super omnes virtutes⁷ nos quo-
que ad eum⁸ et in eum / similibus modis venimus. Suamque
nobis ymaginem similitudinemque inprimens id est se et
dona sua liberat a peccatis vere liberos sibi que efficiens
nos conformes.

Et eo ipso momento quo a peccatis⁹ liberamur et per
gratiam et caritatem liberi efficimur spiritus in amorem
fruitium¹⁰ felici immergio¹¹ se¹² profundat¹³ fitque hoc
ipso obuiatio¹⁴ vni que supernaturalis et immediata in qua
summa nostra beatitudo consistit.

Unde quaquam deo naturale¹⁵ sit quicquid caritatis
bonitatisque munificentia elargitur nobis tamen¹⁶ secundum
nostre creationis modulum accidentale est et supernaturale
vtpote qui prius natura filij ire¹⁷ extranei ac dissimiles
fueramus et post ea facti similes caritati cum deo
adipiscimur vnitatem.

1 D repeats et...idest. 2 B²: dapnamur. 3 U: ac-
titudinem. 4 Bo: voluntatis; P: potestatis.
5 B²: conuertitionis. 6 Interlinear in B² in another
hand. 7 W om. et...virtutes. 8 M: ad deum.
9 S² om. liberos...peccatis. 10 Bo,U: amorem frui
tantum. 11 In B² the original in-mergio emended to
im-mergio; 1512: immersione. 12 V om. 13 1512: pro-
fundit. 14 Preceded in B² by cancelled a. 15 D om.
et...naturale. 16 Bo om. 17 V: ne; W om. nobis...
ire.

Oportet autem hanc quam amans spiritus in deo consequitur et nullo medio in eo possidet unitatem et in habituali comprehensione fieri introrsus ualde et inaccessibiliter captui nostri intellectus nisi forte habituali¹ ac simplici intelligentia iuxta simplicitatis modulum tenuiter sompniatur. 5

151^a / In ipsa quippe nobis est supra nosipsos et super omnia continue² quiescendum. Ex ea enim³ tam naturalia quam supernaturalia dona fluitant⁴ vniuersa et tamen in ea amator⁵ spiritus super omnia requiescit. Nec est hic aliud nisi deus et spiritus deo immediate unitus. 10

In hanc vero unitatem nos a spiritu sancto suscipimur versaque vice nos cum spiritu sancto patrem suscipimus et filium et totam⁶ deitatis⁷ naturam quoniam deus indiuisibilis est. 15

Fruitua quoque spiritus inclinatio in deo super omnia requiem querens id omne⁸ in sua essentiali existentia supernaturaliter consequitur⁹ et possidet quicquid illic spiritus naturaliter est adeptus. 20

Ab universis autem dei amatoribus hec habentur sed modus quo ea fiunt ab eis quoad vixerint ignoratur si non intima spiritus diligentia uigilauerint et a cunctis vacauerint¹⁰ creaturis. 20

In eodem quippe athomo quo quis auertitur¹¹ a peccatis a deo in essentialem¹² suiipsius unitatem in supremum sui spiritus apicem¹³ suscipitur ut in deo nunc et in 25

1 Preceded in B² by cancelled habitaculi. 2 1512, Bo, M, P, S¹, S², U om.; RG: altoes. 3 Preceded in B² by cancelled tam. 4 1512: effluunt. 5 1512, Bo, M, P, S², U: viator; (S¹ illeg.); RG: de minnende gheest. 6 Bo om. 7 V: dignitatis. 8 M, S²: esse. 9 Bo om. 10 1512: vocauerint. 11 V: accertitur. 12 Bo, U: essentialiter. 13 B²: aspitem.

V omits from Oportet (316.1) to sompniatur (316.6), recommencing: In ipsa quoque unita e nobis...

V omits from Fruitua (316.16) to adeptus (316.19).

151^b

perpetuum requiescat. Recipit quoque gratiam diuinamque similitudinem / in fontanam originem potentiaram ut in virtutibus proficiat et in bonis moribus¹ adolescat. Perseuerat autem vnitatis requies donec² similitudo per caritatem permanserit et uirtutes nec nisi reatu mortalis criminis ullo diuortio valet amitti.

5

Capitulum lv. De effectu similitudinis gratie.

RG.207

151^c

Porro in hoc omnis sanctitas beatitudoque consistit ut per similitudinem et gratie et glorie³ medium in essentialis vnitatis sue requiem spiritus inducatur quoniam gratia via⁴ est quam pertransire necesse habet quicumque peruenire debuerit in nudam ac simplicem sue essentie vnitatem cui deus cum omnibus suis diuitijs se infundit. Qua de re nimirum ob carentiam illuminantis gratie et ad fruitionis vnitatem manucentis omnes peccatores dampnatique⁵ spiritus in tenebris esse dicuntur. Verumtamen ipsa essentialis existentia⁶ spiritus adeo nobilis est et essendi amatrix vt pro sui parte dampnati velle nequeant in nichilum redigi. Peccatum vero inter poten/tias et essentiam quam deus inhabitat tantum chaos tenebrarum et dissimilitudinis interponit vt spiritus⁷ vniri nequeat sue essentie que sibi utique patria esset et proprium quietis cubiculum nisi per peccatum in regione dissimilitudinis exularet.⁸ Nam qui absque peccato viuit similitudinem per gratiam possidet et deus sibi proprius est.⁹ Patet¹⁰ itaque summa¹¹ gratie necessitas que et peccata lauat et viam parat et omnem vitam nostram fecundat.

1 V,W: operibus. 2 1512,P: quamidui. 3 1512 om. et gloria. 4 1512 om. 5 W: dampnatque. 6 B¹,Bo,U: essentia. 7 1512,B¹,Bo,D,M,P,S¹,S²,U,W om.; RG: dat die gheest. 8 V: exultaret. 9 W om. proprius est. 10 Preceded in B² by cancelled patet. 11 Preceded in B² by cancelled deus.

Hanc ob causam Christus quibusdam medijs idest per¹ gratiam et dona multiplicia in nos venit² et nos ei virtutibus et multimodis exercitijs mediantibus obuiamus. Et quo altiora dona contulerit et subtilius³ nos profundiusque inpulerit eo spiritus altioribus delectabilioribusque exercitatiunculis⁴ fecundatur quemadmodum in prioribus est ostensum.⁵

151^d Sed et hec crebris renouationibus iterantur nam et deus⁶ spiritum semper visitat nouis donis et spiritus iuxta diuine visitationis modum et⁷ exigentiam introrsum semper conuertitur et in occursum sponsi semper / sublimius renouatur. Quo nimirum agitur vt et in spiritualibus exercitijs semper prospere procedatur⁸ et affectiua vita⁹ continuo proficiat incremento. RG.208

Hec uero actualis obuiatio mediata est vtpote dei donis nostrisque virtutibus cum operatione spiritus mediantibus. Verum mediantia necessaria sunt quoniam absque dei gratie infusione et nostra per caritatem libera conuersione nulla vmquam saluata est creatura. 15

Capitulum lvi. De continua visitatione Christi. 20

Beniuolis¹⁰ vero sue bonitatis oculis Christus

1 Interlinear in B². 2 Bo om. 3 S²: sub-dilusque.
 4 1512: exercitationibus. 5 Bo: emensus. 6 Bo: deum. 7 Interlinear in B². 8 1512, Bo, M, P, S¹, S², U: procedat. 9 Bo, U: affectiuam vitam. 10 P: Uenivolus.

V omits chapter number.

mansionem requiemque quam apud nos et in nobis sue crebre visitationis aduentu confecit¹ vnitatem scilicet et similitudinem ab alto prospectans ipsam vnitatem nouo² sue eterne generationis aduentu³ et opulenta sue caritatis⁴ influencia sine intermissione frequentare⁵ dignatur volens utique apud d(i)ligentes⁶ se spiritus continuam facere mansionem. Sed et similitudinem⁷ nichilominus donis eximijs⁸ non desinit⁹ visitare quo in virtutibus similiores preclarioresque reddamur.

152^a

Vnde nos in essentiali spiritus nostri vni/tate habitualiter uult morari secumque super omne creatum opus supraque uirtutes deliciosis¹⁰ diuitijs habundare et nichilominus eandem vnitatem virtutum operibus et donis celestibus locupletes actualiter¹¹ inhabitare. Sed et hoc sua visitatione summopere requirit a nobis ut in singulis operibus nostris ipsam vnitatem similitudinemque iugiter visitemus quoniam momentis singulis¹² nascitur Christus in nobis et ex ipsa sublimi generatione spiritus sanctus cum omnibus¹³ suis donis effluitat. Debemus ergo donorum influentie virtutum occurrere similitudine¹⁴ et diuine generationi¹⁵ in vnitae essentie obuiare.

Capitulum lvii. De continuo¹⁶ profectu spiritus.

RG.209

Quomodo autem debeamus in singulis actibus nostris

1 1512: fecit. 2 1512: mire. 3 P om. confecit... aduentu. 4 1512: claritatis. 5 V: frequentate. 6 B²: diligentes. 7 1512: volens itaque apud spiritus diligentes se continuam facere mansionem: secundum similitudinem. 8 Bo: enceniis. 9 Bo, M, S¹, S²: deficit; U: define (?). 10 1512: illicebroosis; P: alliciosis. 11 P add. habundare. 12 S¹ add. operibus nostris. 13 Bo: operibus. 14 V: similitudinem. 15 V om. et diuine generatione. 16 In B² -tinuo is interlinear, over erased -iis.

V omits chapter number.

Christo spiritualiter occurrere in maioremque similitudinem proficere et fruitionis unitatem nobiliter possidere si caritatem vestram delectat paululum advertatis.¹

Quoduis enim quantumlibet exiguum opus caritatis simplicisque intentionis manibus in deum relatum maiorem similitudinem et vitam meretur² eternam.

152^b

Simplex quippe intentio / dispersas anime potentias in unitatem spiritus colligit deo spiritum amoris unione coniungens.

Simplex intentio cunctarum initium et finis³ est decorque⁴ virtutum.

Deo eas in sacrificium laudis et gratiarum offerens actionis sui acumine seipsam⁵ celorumque Corpora et omnia creata celeri volatu pertransiens in univormi sui-ipsius abisso deum novit⁶ feliciter inuenire.

Illa autem intentio simplex est que nisi in ordine ad deum nichil complectitur⁷ extra deum.⁸

Et⁹ ob hoc nimirum simulationem cordisque¹⁰ duplici- tatem expellens ipsa vero est homini in omnibus suis actibus super omnia conseruanda et summo opere exercenda nam diuino eum semper sistit conspectui, continuum lumen tribuit intellectui ad virtutes vigili¹¹ diligentia sollicitat et ab omni seruili extraneoque timore et nunc et in extremo iudicio liberat.¹²

1 V: advertans. 2 1512: promeretur. 3 V: fons.
 4 P: cunctarum et initium decorque. 5 se- interlinear
in B². 6 Bo,U: abissatione novit; M,S¹,S²: habissa-
 tione novit. 7 V: amplectitur. 8 P om. extra deum.
 9 Interlinear in B². 10 W om. 11 1512: ac virtutes
 peruigili. 12 1512,P: absoluit et liberat; V: in
 extraneo liberat.

152^c Ipsa est simplex oculus de quo in euuangelio Christus loquitur qui totum corpus idest totam congeriem operum omnemque vitam hominis lucidam¹ reddit et puram a maculis peccatorum. Ipsa est interna spiritus amatoria² inclinatio diuino lumine luminosa totiusque existens spiritualis vite 5 intimum fundamentum fidem,³ spem et caritatem in se con- plectens quoniam in deo ipsa confidens fidem illi firmam integramque⁴ rependit. Ipsa naturam pessundans terram corporis pacifice tribuit possidere. Ipsa murmur⁵ omne spiritus prorsus expellit virtutesque interna viuacitate⁶ 6 RG.21C vegetans pacem confert et spem tribuit in presenti agens profecto ut et in die iudicij fiduciam habeamus.

152^d Moremur itaque in vnitate spiritus per⁷ gratie simili- tudinem deoque virtutibus mediantibus continuis vicibus obuiantes⁸ omnem illi vitam et vniuersa opera nostra sim- 15 plici intentione offeramus et sic in singulis operibus per horarum momenta similiores fiemus.⁹ Denique in abisso simplicis intentionis nosipsos transimus deoque¹⁰ immediatius¹¹ obuiantes cum eo in ipsa simplicitatis 20 abisso¹² requiescimus hereditatem nobis ab eter/no paratam feliciter possidentes.

1 P: lucernam. 2 1512,P: armatura; Bo,M,S¹,S²,U: augmentum; D: augmentatio(?); W: amictum. (See following note.) 3 1512,Bo,D,M,P,S¹,S²,U,W om. inclinatio ... fidem;RG: des gheests inwindighe verlichte minlijcke neyginghe. Si es dat fundament alre gheestelijcheit. 4 M om. 5 Bo: murmuraciones. 6 V: vivificatione. 7 Bo: et. 8 U: mediantibus. 9 1512: efficiemur. 10 Bo om. virtutibus...deoque. 11 In B² in-interlin-ear. 12 1512 add. siue in ipso simplicitatis pelago.

Omnium¹ siquidem spirituum vita et operatio virtuosa²
 in similitudine intentione simplici mediante consistit et
 excellentior eorum requies in ipsa simplicitate omnem
 similitudinem excedente constat.³ Vnusquilibet⁴ tamen
 spiritus alium in virtutibus similitudineque precellit
 propriam essentiam secundum propriam nobilitatem possidens
 in seipso. Deus uero singulis⁵ modo quodam prouidet
 singul(ar)i⁶ et eregione⁷ unusquisque in sui spiritus in-
 timo deum iuxta caritatis sue mensuram queritat⁸ tam in
 hoc seculo quam in seculo seculorum.

Capitulum lviii. De ordine graduum⁹ tam actiue quam
 spiritualis vite secundum dona spiritus sancti et primo
 secundum dona timoris pietatis et scientie.

Consideremus proinde omnium virtutum omnisque sancti-
 tatis ordinem graduum quomodo scilicet deo per gratie
 similitudinem occurrere debeamus vt cum eo in unitate

1 Bo, M, S², U: Omnis; (S¹ illeg.). 2 1512: studiosa.
 3 P om. Omnium...constat. 4 Emended in B² from
 Vnusquibuslibet. 5 Bo om. 6 B²: singuli; Bo, U:
 singulis; all other MSS: singulari; RG: in eere sonder-
 lincheiden. 7 1512: econtra. 8 1512: exquirat.
 9 1512, B¹, D, M, S¹, S², U, W om; Bo and P omit the entire
heading.

In V, the chapter title is taken from the opening sentence:
 Quomodo deo per gratie similitudinem omniumque virtutum
 ac ordinem graduum sanctitatis secundum dona spiritus
 sancti occurrere debeamus ut cum eo unitate quiescere
 valeamus. The text continues: Conversus quisquam ad
 salutis tramitem... .

153^a quiescere valeamus. Conuersus quispiam ad salutis trami-
tem a peccatis si in timore dei victitans moralibus virtuti-
bus forinsecisque exercitationibus excolit vitam suam
necnon dominicis ecclesiasticisque man/datis obediens ad
omne¹ bonum simplici se intentione beniuolum exhibet. et
paratum iam per fidem et per diuine sueque voluntatis in
agendo vitandoque² vnica³ deo similis est effectus
supraque similitudinem in deo suauiter requiescit. Nam
per fidem animi simplicemque mentis intentionem secundum
similitudinis sue modulum magis minusve diuinam quisque
perficit voluntatem et per amorem in dilecto suo supra
similitudinem⁴ requiescit. 10

Si autem se⁵ in accepto dono exercuerit⁶ acceptantis⁷
mox deus⁸ illi pietatis et largitudinis spiritum elargi-
tur quo factus largus⁹ mitis simul atque benignus¹⁰ quam
primo similis¹¹ magis et viuacior¹² extat. Sentitque
se in deo firmiter quam prius fecerat quiescentem¹³
latioreque in virtutibus et profundiore. Ipsaque simi-
lilitudo et requies eo sibi dulcius sapiunt quo similior¹⁴
est effectus. 15 20

153^b Si vero hoc in gradu summa se diligentia simplicique
exercitauerit intentione et¹⁵ aduersus harum virtutum
contraria forti conflixerit reluctatu¹⁶ iam tertium idest
scientie discretionisque donum accipere promeretur quo
fit discretus et lucidulus ratione noscens quid facere uel
quid vitare licebit ac ubi suscipere uel ubi dare queque
decebit. Per simplicem quoque intentione diuinumque 25

1 M: esse. 2 P om. 3 1512: vitando uercordiam.

4 Bo: solitudinem. 5 P: Qui se. 6 W add. largus.

7 1512,V: acceptanter. 8 Bo: adeo; U: deo.

9 V om. 10 Bo: mitis humilis atque benignus.

11 V add. deo. 12 V: beatior. 13 V: quietem.

14 D om. 15 Interlinear in B². 16 V: conflictione
relucta.

amorem in deo supra seipsum in vnitate spiritus requiescit
 seque ipsum in maiori quam prius similitudine possidet et
 grandiori cuncta sua opera delectatione exercet. Nam per
 donum timoris obediens¹ est patri, per donum scientie
 ratione lucidus est et discretus filio et per donum pieta- 5
 tis spiritui sancto largus, pius² atque benignus gerens
 utique per hec³ similitudinem sanctissime trinitatis. Sed
 et per amorem et intentionis sue simplicitatem in deo ut
 diximus requiescit et in hijs actiua uita tota consistit.

Siccine ergo se quilibet summa exerceat diligentia 10
 et simplicem intentionem suam discretione comite subsequa-
 tur. Aduersus quoque uirtutum contraria pugnaci custodia
 se preseruet⁴ Christique ad pedes humilitatis subsellio
 semper incumbat et ita in virtutibus ac similitudine
 profectu / continuo adolescet. Si sic se rexerit errare 15
 non poterit sed tamen per hec actiue uite limites non
 excedet. Porro⁵ si occupato dissipatoque corde plus inten-
 derit operum frondibus et morum floribus quam virtutum
 fructibus et omnium cause finique virtutum, si quoque⁶
 se ad sacramentorum signa⁷ consuetudinesque extrinsecas 20
 amplius quam ad causam et ad contentam⁸ in eis exercuerit
 veritatem cunctis vite sue diebus sub actiue vite terri-
 torio exterioribus⁹ deditus laborabit et per bona opera
 simplici intentione in deum relata misericordia eum diuina
 saluabit. 25

1 Bo, M, S¹, S², U: add. similis. 2 W om. 3 Bo om. per
 hec. 4 Bo: custodia semper ferueat; D: perornet.
 5 P add. non. 6 W om. virtutum si quoque. 7 M om.
 8 D: contemplandam. 9 Bo, M, S¹, S², U add. laboribus.

V omits from et in hijs (324.9) to the end of the chapter
except for et si sic se rexerit errare non poterit. (324.15).

153^c

RG.212

Capitulum lix. De gradu do(n)i¹ fortitudinis.

Hanc ob causam deo appropinquare volens et exercitium vitamque suam ad altiora subrigere² necesse habet ab operibus ad finem et a signis ad veritatem intrare et sic factus suorum operum dominus et magister et interne cognitor veritatis. 5

153^d Spiritualis vite regionem lacte melleque manantem subintrans mox quarto in³ fortitudinis dono a deo nouus⁴ incola encheniatur⁵ per quod passiones anime su/perans et conculcans necnon et intermediantia ac⁶ dissipantia queque propulsans liber factus ab vniuersis absoluitur creaturis.⁷ 10

Vnde a fantasmatum incursibus defecatus⁸ sui potens⁹ redditur et absque labore se in se recolligens diuini amoris ardore¹⁰ intus accenditur et interna¹¹ deuotione, superna affectione, laude gratiarumque actione et simplici intentione ad deum conuertitur. Vniuersa quoque opera eius et vita omnis interior pariter et exterior sapore sibi melleo condiuntur quoniam throno assistens excellentissime trinitatis consolationis et dulcedinis mellitas sepius¹² accipit stillas. Nam nimirum ad talem mensam laudis 20

1 B²: domi; all other MSS omit. 2 1512,P: convertere.
 3 B¹: idem. 4 B²: nouuus. 5 1512: initiatur;
 Bo,U: enseniatur; M,S¹,S²: enxeniatur; P: enceniatur;
 RG: Ende God ghevet hem. 6 Bo: ad. 7 P:
 creatis. 8 1512: depuratus. 9 1512: compos; Bo,
 M,S¹,S²: sine pondere for sui potens; U: secundum (?)
 pondere.. 10 Interlinear in B². 11 V: eterna.
 12 P om.; M: mellis sepe for mellitas sepius.

V. recommences (325.2): Hic talis factus interne cognitor veritatis et deo appropinquare volens et exercitium vitamque suam ad altiora subrigere mox quarto in fortitudinis dono... . (325.8). (f.257^r)

V omits from Vniuersa (325.16) to transcendit (326.19).

gratiarumque actionis et intime reuerentie obsequiis administrans multotiens¹ suauium dapum delibutique² pigmentis vini reliquiis pascitur et potatur que de tanti mensa principis decidunt et distillant. Sed et propter intentionis sue simplicitatem interne³ pacis dulcedine iocundatur.

RG.213

5

154^a Si vero diuine maiestatis conspectui laudis gratiarumque actionis ac subrecte intentionis assistens obsequio stabilis fixusque permanserit spiritum fortitudinis in se duplicem fieri promerebitur⁴ quo nequaquam se⁵ diuinis consolationibus⁶ aut suauitatibus vllive dei dono temulentus inmergat nec proprii cordis paci quietique somnolentus inhereat quin potius animo⁷ ipsi⁸ fiet dona⁹ omnia et consolationes qualeslibet ascensu celeri pertransire ut possit eum quem super omnia diligit inuenire.¹⁰

10

15

Sic ergo simplici fortitudine¹¹ validus est qui cordis occupationes ac terrena¹² quelibet contempnendo deuincit. Duplici uero robore fortis est qui diuinas consolationes donaque celestia superando transcendit. Per donum itaque¹³ fortitudinis creaturas omnes postergat seseque possidet libere ac potenter.

20

1 1512: persæpe. 2 Bo,M,S¹,S²,U: delibutusque.

3 Bo: eterne. 4 P: promeretur. 5 1512 om.

6 B²: consolatolationibus. 7 D,W: non. 8 Bo,M,S¹,S²,U: vero ipsum for animo ipsi. 9 1512,P: potius expediat dona. 10 Bo: munerare.. 11 In B² -tu- inter-linear. 12 Bo: frena.. 13 Preceded in B² by cancelled atque.

V, recommencing at 326.19, concludes the chapter: Per donum ergo fortitudinis validus efficitur quia cordi(s) occupationes ac terrena quelibet contempnendo devincit et creaturas omnes postergat seseque possidet libere ac potenter. (Cp. 326.16-17).

Capitulum lx. De gradu do(n)i¹ consilij.

Nulla igitur creatura fortem virum vincere inpedire-
que valente² quo minus sua simplici intentione ac diuina
laude subrectus constansque persistat et deum super omnia
dona sua queritet et intendat³ ad altiorem repente⁴ prouec- 5
tus gradum quinto scilicet consilij dono diuinitus
muneratur.⁵

154^b

Hoc dono pater fidelem suum trahit intrinsecus et cum
electis suis ad eter/nitatis sue dexteram vocat. Filius
in eo spiritualiter loquens: Sequere, inquit, me ad pat- 10
rem meum nam vnum necessarium est. Spiritus quoque sanc-
tus cor explodens⁶ amoris sui in eo ignem⁷ accendit. Vnde
mox uita⁸ intrinsecus estuans et uehementia ardoris inpa-
tiens generatur. Nam qui huic consilio acquiescit amoris
inpetu stimulator nec ipsi quidquam valet sufficere preter 15
deum.⁹ Qua de re¹⁰ seipsum et omnia facile derelinquit ut
illum inueniat in quo uiuit et in quo¹¹ omnia vnum sunt.

Hoc in gradu deum simplicis intentionis oculo iugiter
contempletur suiue cordis inpetum rationis freno cohercens

1 B²: domi; 1512: diuini; P omits the entire heading.
2 1512: volente. 3 1512: ad diuinam laudem subiectus
constans persistat et deum super omnia dona eius exquirat
et intendat. 4 P om. 5 P om. 6 1512: expandens;
Bo: expediens. 7 Bo: egrem. 8 1512 om. 9 1512:
dominum. 10 D: Quare. 11 M om. in quo..

V omits chapter number and title.

From 327.4 V reads: subrectus constansque persistat ad
altiorem gradum scilicet ad donum consilii provehi meretur
quo fit ut seipsum et omnia facile derelinquit ut illum
inueniat in quo vivit et omnia unum sunt. V then omits
to 328.8.

ac voluntati sue renunciando desiderate¹ unitatis complexum liberaliter prestoletur donec diuina benivolentia ultro² eam dignata fuerit exhibere atque ita spiritus consilij in eo duplex fiet. Nam magnus nimirum est et diuini consilij ordinem via regia sequitur qui seipsum et omnia deserit et impatientis amoris estuanti uehementia vocem exaltante³ proclamat: Adueniat regnum tuum. RG.214

Sed maior profecto⁴ est et diuino consilio melius obsecundat qui voluntatem propriam amoris valitudine superans et annullans⁵ subnixa⁶ reuerentia⁷ ad deum loquitur patienter: Non mea, domine, non mea sed tua in omnibus⁸ voluntas fiat. 5 10

Tali conclusione Christus in agone ad patrem prolixius orans humili suiipsius annullatione orationem sancti spiritus consilio terminauit proferens utique verbum⁹ super omnia que vmquam protulerat¹⁰ uerba¹¹ amabilius patri, delectabilius¹² ac honestius sibiipsi, utilius nobis ac dyabolo amplius odiosum¹³ vtpote super omnia plus dampnosum.¹⁴ Nam ipsius secundum¹⁵ humanitatem voluntatis renuntiatione omnes reuera saluati sumus.¹⁶ 15 20

1 Bo: desiderare. 2 P om. 3 M,S²: exultante.
 4 Preceded in B² by cancelled profectus. 5 1512,B¹,Bo, D,M,P,S¹,S²,U,W om. et annullans; RG: verwint ende vertijt. 6 M,S¹,S²: submissa.. 7 1512: amoris inualescentia superans cum grandi reuerentia. 8 Preceded in B² by cancelled nobis.. 9 Bo,D,M,S¹,S²,U,W om. 10 P om.
 11 1512 om. 12 W om. 13 1512: odibilius for amplius odiosum.. 14 1512: damnosius for plus dampnosum.
 15 S²: servi. 16 1512: saluati saluantur; Bo: salutis sumus; M,S¹,S²,U: saluti salvamur.

V recommences at 328.8: Talis enim qui diuino obsecundans consilio et voluntatem propriam amoris valitudine...

154^d

Siccine diuina voluntas fit summum gaudium humili
 amatori et delectatio maxima¹ secundum spiritus sensationem
 etiam si per impossibile descenderet in infernum. Hoc
 quoque gradu natura summe suppressa² est et deus / subli-
 missime exaltatus. Aptusque est diuini amator consilij
 omnia suscipere dona dei quoniam seipsum penitus abnegauit
 et uoluntatem propriam abdicauit omnibusque suis fideliter
 elargitis nil aliud uult aut postulat quam quod deus dare
 uoluerit cuius voluntas gaudium suum est. Qui uero amoris
 manibus totum se transfert in deum hic omnium liberrimus
 est et absque omni sollicitudine uictitat quoniam suorum
 quippiam³ amittere deus omnino non potest.

5

10

Verum licet deus solus noscat corda filiorum hominum
 nonnulli tamen ab eo probantur an uere renuntiare sciue-
 rint sibiipsis ut probati illuminari diuinitus mereantur
 et deo honoranter⁴ sibi autem uiliter uiuere queant.⁵
 Qua de re quosdam deus interdum a dextra⁶ translocat ad
 sinistram, a celo proicit⁷ in infernum, a magna uoluptate
 ad maximam⁸ redigit egestatem ut uideatur qui eiusmodi
 est a deo et ab omnibus pariter creaturis derelictus

15

RG.213

20

1 P: summa et maxima. 2 1512, B¹, Bo, D, M, P, S¹, S², U, W: supergressa; RG: ghedruet ten nedersten. 3 1512, Bo, P, U, V: quempiam; W: quispiam. 4 1512: mereamur et a deo honorentur; Bo, M, S¹, S², U: hereant. 5 P om.
 6 1512, Bo, D, M, P, S², U, W om. a dextra; S¹ illeg., but adequate space for a dextra; RG: vander rechter ziden toe der slincker siden. 7 D: proficit. 8 W: magnam.

V omits from Siccine (329.1) to infernum (329.3). The text continues: Hoc gradu natura summe suppressa est et deus sublimissime exaltatus. Hic talis amator diuini consilii nil aliud uult... (329.8)

155^a penitus et contemptus.¹ Qui ergo prius dum prosperitatis
aura dulci² affluit spiramine gaudij et amoris³ / ita
seipsum propriamque voluntatem ut nequaquam quod⁴ suum
erat sed gratissimam dei voluntatem quereret abnegavit
facile aduersitatis tempore in penis⁵ et calamitatibus
sibiipsi⁶ non quod suum est⁷ sed dei honorem queritans
renuntiabit. Qui enim⁸ promptus est pro deo magna
quelibet⁹ operari¹⁰ paratus est etiam et ardua tolerare.
Verumtamen aduersa pati cum¹¹ voluntatis mortificatione
precelsius est deoque placidius et nostro spiritui
delectabilius quam cum eadem abdicatione¹² voluntatis
grandia operari quoniam nostre magis contrarium est nature.
Huius rei gratia spiritus noster proeectius sublimatur et
natura deiectius¹³ conculcatur in humili patientia aduer-
sorum quam in delectabili affluentia operum etiam magnorum
equali vtrobique caritate regente.

Capitulum lxi. De primo gradu doni¹⁴ intellectus
quo spiritus stabilitur in vnitate.¹⁵

1 Bo: ab omnibus creaturis derelictus pariter et con-
temptus. 2 M om. 3 Followed in B² by cancelled ita.
4 Bo: ad. 5 V: patris. 6 Emended in B² from
sibiipsius. 7 Bo om. 8 Interlinear in B². 9 V:
magnaue for magna quelibet. 10 P om. 11 1512 add.
propria. 12 P: adiectione. 13 W om. sublimatur...
deiectus. 14 D om. 15 D: stabiliter illuminatus;
M: virtute(?).

V omits from Huius rei (330.13) to vnitate (330.18).

155^b

Si uero in hac sui renunciatione absque ulla retractatione¹ quasi nil aliud volens noscensve perstiterit habet profecto spiritum consilij in se duplicem vtpote dei voluntat(i)² consilioque du/pliciter satisfaciens et agendo videlicet³ grandia et patiundo ardua bonorum operum strennua actione⁴ et suiipsius⁵ per subiectam obedientiam mortificatione.⁶ Natura quoque altissimo decore ornata est et ipse ydoneus factus est secundum spiritum diuinitus illustrari.

Ideoque et mox sextum idest intellectus donum accipere promeretur.

Hoc donum⁷ in prioribus fonti tririulo⁸ simulauimus nam et spiritum nostrum vnies stabilit⁹ in vnitae, manifestat veritatem et latam¹⁰ communi beniuolentia profluam¹¹ parturit caritatem.

Est nichilominus hoc donum simile radio solis qui aerem quidem¹² simplici claritate perfundit rerumque formas explicans c(olorum)¹³ differentias manifestat et calorem viuificum generans totum¹⁴ mundum pro communi vtilitate

1 1512, P om. absque ulla retractatione. 2 B²: voluntatis; M: voluntatem; other MSS: voluntati; RG: den wille ende den rade Gods. 3 Bo om. 4 M: se una actione for strennua actione. 5 Second i interlinear in B². 6 Bo: et voluntatis mortificatione; P: renunciatione seu mortificatione. 7 M om. 8 1512: fonti & riuulo. 9 M: nostrum rationes alibi(?) stabilitat stabilit. 10 Bo: idem. 11 M: et inter benivolentia convivii profluam. 12 1512: quadam; D om. 13 B², as 1512, Bo, and F: celorum; RG: varwen. 14 Bo om.

V omits from habet (331.3) to ipse (331.8), recommencing ydoneus erit secundum spiritum diuinitus illustrari dono intellectus. Hoc donum simile est radio solis qui tria facit nam aerem quidem simplici claritate profundit. Secundo rerum formas explicans colorum differentias manifestat. Tertio calorem viuificum... . (331.18) (f.257^V).

reddit fecundum.

155^c

Hoc modo prima huius doni irradiatio quamdam in spiritu simplicitatem generat que mox precipua quadam profunditur claritate velut aer lumine so/lis. Gratia namque dei que¹ est² donorum omnium fundamentum nostrum³ intellectum possibilem quasi lumen quoddam simplex per donum intellectus habitualiter inhabitat quo⁴ quidem simplici lumine spiritus noster in semet constablitur,⁵ simplificatur et clarificatur et dei gratia donisque diuinis repletur factus vtique deo similis⁶ per gratiam et deificam caritatem.⁷

RG.216

5

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Verum quamuis⁸ similis sit et deum simpliciter super omnia dona diligat et intendat non tamen similitudine et creata claritudine est contentus quoniam in summum quoddam et infinitum vnde emanauit bonum intimo sui⁹ procliui¹⁰ tam naturaliter quam supernaturaliter inclinatur. Sed¹¹ et diuine essentie vnitas eterna tractione omnem similitudinem ad sui pertrahit vnionem et ob has¹² causas in deum tanquam in suam perhennem requiem tam actuali quam habituali immergio¹³ se profundat. Gratia enim ad deum se habet ut radius ad solem eaque velut semita recta ducimur in diuina et ideo simpliciter in nos radi/ans efficit deiformes. Conforme autem suum conforme emulans in deum momentis singulis se profundat^{*} vnumque cum deo

15

20

155^d

1 In B² emended from deique. 2 V om. 3 V om.
 4 In B² in margin. 5 In B² -bi- interlinear; 1512: semet ipso stabiliter; V: constabiliter (?). 6 V: solis. 7 V: claritatem. 8 Bo, M, S¹, S², U add. deo.
 9 1512, Bo, D, M, P, S¹, S², U: sibi. 10 1512: intima sibi procliuitate. 11 1512, Bo, M, S², U: Sic; S¹ illeg.
 12 Bo, M, S¹, S², U: alias. 13 Emended in B² from immergio.

V. omits from Verum (332.12) to profundat (332.20).

fiens¹ ipsam semper inhabitat vnitatem.² Hoc quippe est
 summum et singulare negotium caritatis. Conformitatem
 tamen gratie uel glorie eternaliter retinemus vbi scilicet
 nosipsos in virtutum caritatisque exercitijs et operationi-
 bus practice possidemus. Nichilominus et³ vnitatem cum 5
 deo in diuino lumine super omnem operationem nostram in
 nostri spiritus pura simplicitate⁴ seruamus vbi super omnes
 virtutes deum quiete perpetua possidemus. Oportet namque
 caritatem pro similitudinis officio perhenniter operari
 et vnitatem cum deo pro⁵ fruiue dilectionis otio eterna- 10
 liter⁶ quietari.⁷

Hoc^{*} siquidem est biforme caritatis negotium⁸ in vna
 scilicet temporis horula actualiter diligere et habitualiter
 quiescere in dilecto. Que duo nimirum ab alterutro confor- 15
 tantur nam quo dilectio sublimior eo requies maior et quo
 requies profundior eo dilectio intensior⁹ vtpote in inui-
 cem vitam et valitudinem possidentes. Vnde qui non
 dili/git non quiescit et econtra. Apparet tamen quibusdam 156^a RG.217
 non mediocri sanctitate peditis se nec deum diligere nec
 in eo quiescere. Sed huius apparentie causa amor est nam 20
 quia intensius amare¹⁰ desiderant¹¹ quam a propriis viribus
 permittuntur idcirco in amando deficientes se clamitant
 non amare. Verum in hac ipsa deficientia et amorem pari-
 ter¹² sentiunt et quietem¹³ nam nemo adeo intelligere

1 1512: vnumque deo effectum. 2 P: dignitatem.
 3 1512,P: in. 4 1512: in nostro spiritu puram
 simplicitatem. 5 1512: vt cum deo per vnitatem pro for
 et vnitatem cum deo. 6 B²: eterna-naliter. 7 1512,
 Bo,M,P,S¹,S²,U: quiescamus; D,W: quietamus. 8 V:
 officium. 9 1512: intentior. 10 Preceded in B² by
cancelled est. 11 1512: nam intentius amare desyderant.
 12 Preceded in B² by cancelled propter. 13 Followed
in B² by cancelled sentiunt et quietens (?).

V omits from Conformitatem (333.2) to possidemus (333.8)
and from Apparet (333.18) to splendescit (334.4).

valet quomodo conmomentanea sunt actualiter diligere et
 fruitiue habitualiterve quiescere quam is nimirum qui
 humili cordis mititate mansuescit, tranquilla mentis
 serenitate silescit et intelligentie claritate splendescit.

Amator tamen quilibet cum deo vnum est in quiete et 5
 deo¹ similis in amoris operatione. Nam et deus in excel-
 lentissima sua natura cuius nos² similitudinem gerimus
 secundum essentie vnitatem eterna fruitione quiescit et
 secundum personarum trinitatem eterna operatione usque
 modo operatur quorum alterum alterius perfectio est. Quies 10
 namque in vnitate et operatio in trinitate consistit quod
 156^b utrumque pari/ter permanet in eternum. Itaque gustare
 desiderans quoniam³ suavis est dominus amet nam si amauerit
 proculdubio degustabit. Sin⁴ vero rebus contentus extra-
 neis anima eius nequaquam aliunde remunerit⁵ consolari quid 15
 deus sit gustare non poterit nec diuina dulcedine delectari.
 Necesse est ergo ut possideamus nosipsos per similitudinem
 gratie ac virtutum in simplicitate cordis et deum⁶ supra
 nos⁷ per amorem in requie vnitatis.

Hic est primus gradus doni intellectus quo spiritus 20
 noster stabilitur in vnitate.

Capitulum lxii. De secundo gradu doni⁸ intellectus
 quo spiritus intellectualiter illuminatur.⁹

1 Bo: ideo.. 2 Bo om. 3 1512,Bo,P: quam. 4 Bo,
 M,P,S¹,S²,U,V: Si; D: Qui. 5 1512: renuerit.
 6 B¹: omnes. 7 1512,Bo,M,P,S¹,S²,U: omnes nos; D om.;
 RG: ende Gode boven ons selven.

V recommences at Amator (334.5) but omits from Necesse
 (334.17) to illuminatur (334.23).

Aere solis radijs illustrato manifestatur formositas
vniuersi et illuminatis homo¹ oculis multiformibus colorum²
differentijs³ iocundatur.

156^c Simili modo⁴ dum in nobismetipsis simplices sumus et
intellectus noster possibilis dono intellectus illuminatur⁵ 5
iam intelligere possumus et propria et appropriata altis-
sime⁶ trinitatis que⁷ totius⁸ diuine operationis causa
sunt et origo. Quamquam enim omnes⁹ homines diui/nos
effectus¹⁰ intelligant et multi naturali¹¹ lumine splendidi
in dei cognitionem per effectus vtcumque ducantur proprie- 10
tates tamen¹² et attributa diuina que effectuum causa sunt
secundum sue nature modum nemo¹³ sapide proprieque nisi
per donum intelligit intellectus.

Ipsum namque nostram nobilitatem nos edocet speculari
et in virtutibus earumque exercitijs discretionis nobis 10
regulam tribuens iuxta eterne veritatis¹⁴ legem vitam abs-
que errore erudit gubernare.¹⁵ Nam et quem illuminat

RG.218

1 P om. 2 Bo: celorum. 3 In B², -rum differentijs
added, partly in margin. 4 V: sicut simili modo.
5 P: illustratur. 6 In B² -t- interlinear. 7 V:
trinitatisque. 8 P om. trinitatis que totius. 9 D om.
10 V: intellectus. 11 P: diuino. 12 V om. 13 B¹
om. 14 Bo: trinitatis. 15 1512: iuxta enim eterne
veritatis legem vitam absque errore erudit gubernare, ipsam
namque ad nostram nobilitatem nos edocet speculari in
virtutibus earumque exercitijs discretionis nobis regulam
tribuens; P: Iuxta enim veritatis legem vitam absque
errore erudit gubernare ac ipsam nobilitatem nostram nos
edocet speculari in virtutibus earumque exercitiis nobis
regulam discretionis distribuendo, for Ipsum namque . . .
gubernare.

V recommences at 335.1: Secundo sicut aere solis radiis
illustratio manifestatur.

potest nimirum in spiritu conuersari et illuminate rationis oculo celestia pariter et terrestria¹ recte² perpendere et intelligere luculenter.

Mente³ itaque in celo conuersans dilecti sui nobilitatem dignitatemque cum sanctis omnibus contemplatur, inconprehensibilem ipsius miratur sublimitatem⁴ et inuestigabilem profunditatem, immensam longitudinem et latitudinem infinitam⁵, inscrutabilem sapientiam et veritatem, ineffabilem bonitatem et largitatem et cetera huiusmodi innumera attributa⁶ que licet⁷ secundum nostre mentis conceptus diuersis⁸ plurificentur nominibus omnia tamen in deo vnum sunt simplicissima scilicet deitatis⁹ natura.

Dehinc¹⁰ claros rationis oculos in se et in omnes creaturas reflectens animaduertit eas ex diuine bonitatis largitate liberaliter esse creatas multiformibusque proprietatibus et accidentibus¹¹ naturaliter decoratas, diuine uero caritatis pietate liberalius recreatas et salutem desiderare queritareque volentes ab eo gratiarum donis supernaturaliter ditandas¹² pariter et ornandas ac sue bonitatis¹³ fruitione liberalissime et gloriosissime beatif(i)candas.¹⁴ Huiuscemodi rationis speculatio¹⁵ dei diuitiarum multiformia beneficia perpendentis spiritum nostrum admiratione letificat gaudiosa si tamen per amorem deificum in deo¹⁶ mortui fuerimus habitualiter et sepulti¹⁷ et nichilominus in spiritu actualiter uiuentes et conuersantes que sursum sunt perhennia¹⁸ sapiamus.

1 P: eterne; V: terrena. 2 D om. 3 Bo: Mentem; P: Mens. 4 U: subtilitatem. 5 Bo: latitudinem et latitudinis infinitatem. 6 P om. 7 V: quelibet. 8 Bo om. 9 M: dei. 10 1512, P add. mens nostra. 11 V: accidentalibus. 12 Bo: dotandas. 13 1512 add. eius. 14 B²: beatifacandas. 15 P: speculationis. 16 1512, P: in dei amore. 17 In B² -e- inter-linear. 18 P: plurima (?).

157^a

Hoc quoque donum eam nobis unitatem ostendit quam in deo per profundatum fruitium amorem habitualiter possidemus eamque dei similitudinem quam in nobis / per gratiam et¹ caritatem ceterasque uirtutes actualiter habemus. Infundit quoque² mentibus nostris intellectualis luminis claritatem 5 quo³ inoffenso⁴ pede in spiritu ambulantes deum possimus in spiritualibus similitudinibus⁵ speculari et nosipsos creaturasque ceteras secundum modum luminis illustrantis, secundum dignationem diuine voluntatis inspirantis⁶ et secundum nobilitatem intellectus nostri specularis cognoscere 10 valeamus.

Hic est secundus gradus doni intellectus quo spiritus noster intellectualiter illustratur.

Capitulum lxiii. De tertio gradu doni⁷ intellectus quo voluntas communi caritate ditatur.⁸ 15

Secundum autem quantitatem solaris luminis quo aer clarius aut minus clare⁹ illuminatur calor¹⁰ quoque in eo maior minorve generatur secundum quem communis fructuositas mensuratur.

1: Followed in B² by cancelled gra. 2 1512, P add. hoc donum. 3 1512 add. lumine; Bo: claritas quam. 4 D,W: in officio. 5 Bo om. 6 P: dei inspirantis for diuine voluntatis inspirantis. 7 B¹ om. 8 1512: inflammatur; Bo,M,S¹,S²,U: unitur; D: dicatur. 9 Bo, M: clare aut minus clare; S¹,S²: magis (interlinear in S¹) clare aut minus clare; U: clarem aut minus clarem. 10 1512: quo aer clarus est: magis vel minus calor.

V omits from Hoc(337.1) to ditatur (337.15).

Si¹ igitur ratio intellectusque noster ad discretam
 diuine veritatis cognitionem hoc modo diuinitus illustran-
 tur,² mox etiam amatiua virtus idest voluntas largiflue
 caritatis affluentia conuoluntate b(e)niuo³lentia inferuescit.
 Hoc namque donum per cognitionem veritatis quam in eius
 lumine conse/quimur communem in nobis generat caritatem.⁴

157^b

5

Quoniam interna simplicitate ditiores mansuetiores
 vtique sunt et⁵ corde pacatiores in diuinitatis pelago
 profundatiores, intellectu clariores, bonis operibus
 habundatiores et affluentibus⁶ caritate conuoluntate. Paucio-
 ribus quoque intercipiuntur impedimentis quoniam deo
 simillimi sunt qui⁷ simplicitas est in essentia, claritas
 in intelligentia⁸ et affluentissima conuoluntate⁹ cari-
 tas in sue operationis influentia. Et¹⁰ quo¹¹ in hijs
 tribus deo sumus similiores eo ipsi sumus vnitiores.¹²
 Cuius rei causa bonum nobis est hunc triplicem diuine
 similitudinis irrumpibilem funiculum contorquere vt uide-
 licet mentis simplicitatem summa custodia conseruemus,

10

15

1 Bo, M, S¹, S², U: Sic igitur si. 2 Emended in B² from
 illustrantur. 3 B²: boniuolentia. 4 S¹, S²: clari-
 tatem. 5 Bo, M, S¹, S², U: in. 6 Emended in B² from
 affluentis. 7 1512: cuius. 8 In B² with partly
formed, expuncted, a or s before the second t. 9 In
B² -que interlinear, followed by cancelled et. 10 1512,
 P: Ex. 11 Bo, M, S¹, S², U om. 12 1512, Bo, D, M, P, S¹, S²,
 U, W om. eo . . . vnitiores; RG: soe wij met Hem meer
 vereenicht sijn.

V recommences (338.1): Tertio sol calorem vivificum
 generans totum mundum pro communi utilitate reddit
 fecundum simili modo si ratio intellectusque (MS: intel-
 lectus quia) noster ad discretam diuine veritatis cog-
 nitionem diuinitus illustrantur.

luminosa ratione cuncta consideremus et communi caritate omnia perfundamus quemadmodum sol iste visibilis in semetipso¹ simplex permanens et inmutatus toti mundo claritatis sue radios communicat et calorem.²

157^c

Aduertat ergo caritas vestra quomodo debeamus dum /
lucem rationis habemus in communis caritatis negotio ambulare.

5

Pater enim in diuinis totius deitatis principium est secundum essentiam et personas et ideo in conspectu paterne maiestatis humili nos reuerentia secundum spiritum inclinamus et ita humilitatem possidebimus³ que est virtutum omnium solidissimum fundamentum.

10

Paternam quoque potentiam omni qua possumus⁴ deuotione, omni honore omnique veneratione⁵ spiritus adoremus et ita⁶ spiritualiter exaltabimur quoniam potentie sue manu omnia creat ex nichilo et ne in nichilum decidant vniuersa⁷ conseruat.

15

Diuine fidelitati⁸ et altissime⁹ caritati laudis gratiarumque actionis sacrificium iugiter inmolemus que nos et a dyaboli vinculis et eterne mortis periculis misericorditer liberauit et ita vere liberi erimus.

RG.22C

Eterne sapientie humane nature cecitatem et ignorantiam querulis vocibus preponamus desiderando cordicitus omnem hominem diuinitus¹⁰ illuminari¹¹ et agnitionem consequi veritatis et sic deus ab eis cognoscetur et honorabitur.

25

1 Bo: in semetipso invisibilis in semet ipso. 2 P om. et calorem. 3 P: possidemus. 4 1512 om. qua possumus. 5 M: reverentia ac veneratione. 6 Interlinear in B². 7 Bo: omnia. 8 V: felicitate. 9 1512,P: amplissime; Bo,M,S¹,S²,U: carissime. 10 D om. 11 P,W: illustrari; V: illuminando.

157^d

Diuinam misericordiam pro peccatoribus¹ ut a uitiiis conuertantur et in uirtutibus proficis/cantur deuotione intima exoremus et ita deus ab ipsis affectuosi-
us diligitur.

Omnibus indigentibus ex diuine bonitatis thesauro largiter tribuamus vt diuinis repleantur muneribus et in diuinam refluant bonitatem et ita deus in omnibus possidebitur.³

Offeramus patri⁴ in laudis ac uenerationis hostiam vniuersa Christi acta quecumque in sua gessit humanitate ex imperio caritatis et ita omnis nostra exaudietur oratio.

Offeramus quoque⁵ patri in Christo Iesu phialas aureas plenas odoramentorum que sunt orationes angelorum et omnium in patria beatorum subrectasque⁶ in deum deuotiunculas cunctorum in terra degentium electorum et ita in vnam laudis flammam omnibus vniamur.

Offeramus denique in Christi nomine deo patri vniuersum rationabile acceptabileque obsequium sancte matris ecclesie, sacrificia sublimia sacerdotum et quecumque intellectus nostri facultati suppetunt et affectus quatenus et deo per Christum dei filium obuicemus eique communis caritatis similitudine conformemur et mentis simplicitate omnem similitudinem transcendentem cum eo in essentiali vnitate spiritus vniamur.⁷

158^a

Debemus enim semper cum deo in vnitate manere, semper cum deo et sanctis omnibus / communi caritate effluere semperque laudis ac gratiarum actionis profluuium in idem⁸

1 V om. pro peccatoribus. 2 B¹: ex. 3 P om. et . . . possidebitur. 4 P: in patri. 5 W: deo. 6 1512, Bo, M, P, S¹, S², U, V, W: subiectas. 7 B¹: vivamus. (?). 8 1512, B¹, D, P: in id idem; Bo, M, S¹, S², U, W: in idem.

reuertere et semper penetratiui amoris pondere in habitualement
fruitionis requiem inmergi. Hec est opulentior vita quam
teste conscientia nouimus et per eam intellectus donum
plenarie possidemus.

Capitulum lxiiii. De gradu doni sapientie.¹

5

Ceterum in refluxu ipsa fruitionis vnitas se habet
ut caligo quedam modi nescia quedamque inconprehensibilis
immensitas et per amorem simplicemque intentionem spiritus
accedit actualiter offerendo omnes virtutes habitualiterque
ac fruiue seipsum² supra omnes virtutes.

RG.221

Inter has amatorias oblationes septimum idest sapien-
tie donum exoritur simplicitatem spiritus corpus et animam
sapientia³ spiritalique sapore perfundens.⁴ Est autem
hoc donum diuinus quidam tactus in nostri spiritus⁵ vnitate
gratiarum donorumque et virtutum omnium fontana⁶ et origi- 15
naria scaturigo in quo⁷ quidem vniciuique suum exercitium
sapit et⁸ vita secundum ipsius tac(t)us⁹ virtutem proprii-
que amoris mensuram. Et est hic diuinus tactus nouissimum
medium inter nos et deum, inter actio/nem et quietem, inter
modum et modi¹⁰ priuationem,¹¹ inter tempus et eternitatem. 20

158^b

1 Bo, M, S¹, S², U: De dono sapientie, in S¹ with cancelled
doni gradu before dono. 2 Followed in B² by cancelled
offerendo. 3 Bo, M, S¹, S², U: sapide. 4 D: profunden-
tes. 5 V om. 6 D: fontaria. 7 V: qua. 8 1512,
P: in. 9 B²: tacus; Bo om. 10 V: in omni.
11 P om.

V omits from Capitulum (341.5) to virtutes (341.10).

*

Hunc autem spiritalem tactum deus in nobis ante omnia dona primordialiter operatur nouissime tamen a¹ nobis in propria sui natura cognoscitur et sentitur. Nam postquam deum² in cunctis exercitationibus nostris usque ad intima spiritus nostri amoris scrutinio queritauimus³ tunc donum gratie omniumque celestium donorum sentimus illapsum.⁴ Sentimus autem ipsum in supremarum virium⁵ nostrarum⁶ vnitatem supra rationem non tamen preter rationem quoniam percipimus nos tangi.

Si uero scire conamur quid sit et unde veniat in ipso nostro conatu ratio et omnis creata consideratio deficit et refellitur. Nam etsi aer solis claritate refulgeat et oculi subtili sanaque⁷ acie polleant quisquis tamen vellet obreptis⁸ radijs solis rotam⁹ defixo contuitu speculari reuerberata nimirum acie¹⁰ oculi suo frustrati conamine caligarent¹¹ et radiorum influentiam passiuè tantum¹² suscipere cogerentur. Iuxta hanc similitudinem inconprehensibilis luminis irradiatio tanta¹³ se offert magnitudine in supremarum virium vnitatem vt omnis creata operatio discretiua consideratione¹⁴ operans labefieri¹⁵ et cessare praxisque¹⁶ nostra diuinam operationem pati solummodo compellatur. Hoc¹⁷ tamen omnium est origo donorum nam et si deum nostro captu comprehendere valeremus se ipsum nobis nullo medio¹⁸ intercidente donaret quod nunc utique propter

1 1512, Bo, D, M, P, S², U, V, W: in nobis; RG: van ons, F and G: vore ons. 2 Emended in B² from deus; V: deus deum. 3 1512: queritamus. 4 V: elapsum. 5 U: virtutum. 6 V om. 7 D: suaque. 8 1512: obiectis. 9 Bo, M, S¹, S², U: obiectis oculis solis radiis rotam. 10 W: aculi. 11 1512, M, P: coligarent. 12 M om. 13 1512, Bo, M, P, S¹, S², U: tota. 14 P: considerans. 15 Bo, M, S¹, S², U: rare fieri. 16 Bo, M, S¹, S²: passioque; U: parioque. 17 Bo, M, S¹, S², U: Hec. 18 In B², nullo medio clarified, me- in margin; V: nullo modo.

nostre capacitatis angustiam impossibile est et ideo nobis RG.222
capabilia dona sua secundum captus nostri mensuram nostrorum-
que exercitiorum nobilitatem infundit.

Fecunda namque diuinitatis vnitas virium nostrarum
desuper imminens vnitati similitudinem caritatis exigit 5
et virtutum. Ob hoc momentis singulis tangimur nouo tactu
ut nos quoque maiori semper similitudine innouemur. Et in
ipsius tactus innouatione spiritus in esuriem incidit et
in sitim volens supereminentem diuinitatis abyssum gustu
auido per amoris inpetum penetrare¹ vt quem sustinet appe- 10
titus famelicus saturetur. Ex quo tandem auidum insa-
tia/bile desiderium generatur incapabile bonum capere et
inmensum² metiri summis³ viribus sed frustra laborans.
Nam omnis deum amans spiritus quisque secundum⁴ sue nobi-
lilitatis modulum necnon secundum diuine caritatis tactulum 15
famelico desiderio fertur in deum et tamen deus secundum
practicum desiderium nostrum inconprehensus⁵ manet eter-
naliter et inensus. Cuius rei gratia eterna in nobis
manet esuries et cum sanctis omnibus inhyatio desiderij
sempiterni. 20

Obuiante autem nostro conatu diuine abyssus inensi-
tate tam magna tamque inmensa in ipso occurso claritas
feruorisque⁶ intensio generatur ut spiritus a sua opera-
tione retusus feriari cogatur et in sui vnitate sensibilis
amoris incendio⁷ liquefieri ac paulominus annullari ad 25
diuinam operationem quasi pura creatura passiue solum se

1 Second e interlinear in B². 2 1512,P: et summum
et inensum. 3 Interlinear in B²; Bo,M,S¹,S²,U: suis.
4 W om. 5 Bo: incomprehensibilis. 6 1512: fervens-
que. 7 1512,P: intentio; Bo,S¹,S²,U: intensio;
M: intencio.

V omits from Ex (343.11) to inensus (343.18) and from
Obuiante (343.21) to viuit (344.7)

habens. Hoc gradu¹ gratia dei nostreque uirtutes facte sunt amor sensibilis proprium subiectum afficiens sed circa obiectum deficiens quoniam spiritus noster extremo quodammodo defessus anelitu² ab omni opere destitutus est et amor effectus simplex / quoque est et aptum³ receptaculum omnium donorum et omnes habilis ad⁴ virtutes. 5

In hoc autem sensibili amore uiuit uena scaturiens ir(r)adiatio⁵ scilicet uel inactio⁶ dei que otiari minime nos sinens excitat et focillat introrsum trahens et nouis virtutum actibus effluere faciens. 10

Hijs vobis ostensa sit origo omnium modusque virtutum.

Capitulum lxxv. De summo gradu obuiation(is).⁷

Ut autem in fine tractatus⁸ summum obuiationis struamus gradum et quasi angulari lapide spiritualem contemplatiuamque vitam quodammodo copulemus caritas uestra parumper aduertat. Immensa dei illuminatio incomprehensibili nos irradians claritate origo quidem existens donorum omniumque virtutum hec ipsa inconprehensibilis claritas⁹ circumfulget perfunditque fruitiuam nostri spiritus inclinationem inconprehensibili lumine in quo se spiritus 15 20

1 M om. 2 Preceded in B² by cancelled anulus.
 3 Bo: appetitum. 4 Interlinear in B². 5 B²: iradiatio; RG: inschinen. 6 1512,P: reactio; Bo,M, S¹,S²,U: actio; RG: inwerken. 7 B²: obuiatione; other MSS: obuiationis, except P which omits the entire heading. 8 1512: huius libri.

V recommences at 344.8: Ecce una scaturiens iradiatio scilicet dei que

V omits the chapter number and from Ut (344.13) to aduertat (344.16).

159^b

fruitiua quiete profundat. Ipsa namque quies modum nescit
 finemque non habet nec nisi¹ se ipsa idest quiete cognosci-
 tur.² Si enim cognosci capique valeret iam modum acciperet
 et mensuram nec nostram sufficien/ter restringeret³ esuriem
 sed quies ipsa in perpetuam nobis inquietudinem verteretur. 5
 Ob hoc ergo simplex profundati amoris inclinatio⁴ spiritus
 nostri fruitium in nobis causat amorem. Fruitius autem
 amor cum fine careat abyssus quedam est.

Abyssus vero dei inuocat abyssum idest omnes dei
 spiritui⁵ fruitiui amoris complexu unitos.⁶ Est autem hec 10
 inuocatio cuiusdam habitualis claritudinis superfusio que
 inmensi amoris brachijs nos⁷ complexans id⁸ sue infinitatis
 agit obuclucro vt⁹ in vastam deitatis caliginem defluentes
 nosipsos quodammodo amittamus. Siccine spiritui dei inme-
 diate vniti deo per seipsum possumus obuare¹⁰ et cum ipso 15
 et in ipso inmanenter nostram eternam¹¹ beatitudinem
 possidere.

Capitulum lxvi. De primo modo huius summe obuia-
 tionis.

Hic autem summus spiritalis obuiationis gradus 20
 tripliciter exercetur.

1 Bo: in. 2 Bo om. idest . . . cognoscitur.
 3 Bo: extingueret.. 4 Bo: simplex proflui dati amoris
 declinatio. 5 Bo, N, S¹, S², U, V: spiritus. 6 In B²
-plexu unitos in clarifier's hand and partly in margin.
 7 In B² -s interlinear. 8 1512 om. 9 V: et.
 10 P om. 11 In B² in clarifier's hand, followed by
cancelled -nem.

V omits from Ipsa (345.1) to ergo (345.6) recommencing:
 Simplex namque profundati

V omits from Siccine (345.14) to augmentent (348.9)

159^c Interdum enim vir spiritualis fruitiue inclinationis¹
 pondere supra praxim² omnesque uirtutes in diuina³ simpli-
 citer se profundat / simplici fruitiui amoris contuitu in
 anteriora prospectans. Et in hoc quidem prospectu⁴ deo
 immediate obuiat.

5

Ipsumque ex diuina vnitate lumen quoddam irradiat
 sub⁵ triplici similitudine se ostendens. Offert enim se
 ut caligo quedam, vt serenitas quedam et vt sic dicamus
 veluti quoddam nichilum.

RG.224

Caliginis immensitate penitus⁶ obumbratur omnique modo
 quasi vagabundus priuatur.

10

Serenitatis informitate omnem consideratum⁷ differen-
 tiamque rerum amittit circumfulsus⁸ perfususque simplici
 claritate.

Ipsius vero nichili inanitate ab omni opere sabbati-
 sare compellitur nam diuini amoris operatione ipse vincitur.

15

Et penetrabili acumine fruitiue inclinationis sui
 spiritus deum econtrario ipse vincens vnus cum eo
 spiritus efficitur. Per hanc autem vnitionem gustum
 nanciscitur⁹ fruitium essentiam¹⁰ possidens deitatis.

20

Secundumque¹¹ suiipsius in essentialem sui existentiam
 profundationem¹² immensis dei delicijs diuitijsque repletur.

159^d

Ex hac vero repletionem complexus quidam et affectiui
 amoris in supremarum virium vnitatem / effluitat plenitudo.

Ex qua rursum plenitudine inpetus fluminis delecta-
 bilis penetratiuique¹³ saporis descendit ciuitaculam¹⁴

25

1 D om. gradus . . . inclinationis. 2 Bo: preteritam.
 3 1512, B¹, Bo, D, M, P, S¹, S², U, W: diuinis. 4 1512: in
 quodam prospectu. 5 P: super. 6 P om. 7 1512:
 consyderationem; Bo, M, S¹, S² add. ordinem. 8 Bo: cir-
 cumfluxus. 9 Bo: nascitur. 10 W: etiam. 11 Bo:
 secundum quam. 12 1512: secundumque ipsius essentialem
 profundationem.. 13 Bo: penetrantisque. 14 1512:
 ciuitatem.

cordis sensitiuarumque¹ uirium suburbana letificans per
 quod² quoque³ tabernaculum suum spirituales scilicet uirum
 altissimus⁴ sanctificans intrinsecus eum immobilem reddit
 et stupidum suiipsius operationisque sue dominio uiribus
 eum destituendo priuans in tantum ut in intimis suis in
 anima pariter et corpore nil aliud sciat aut sentiat nisi
 singularem quamdam claredinem cum sensibili dulcore pene-
 trabilique sapore.

Hic ergo⁵ est primus modus summe spiritualis obuia-
 tionis sollempnis scilicet et intimus spiritus sabbatismus⁶
 nam spirituales uirum supra praxim omnesque virtutes sub-
 leuans facit eum⁷ ab⁸ omnibus feriari⁹ deoque unificans¹⁰
 summi spiritualis exercitij stabile construit¹¹ firmamentum.¹²

Impeditur autem hic modus quotiens uir spiritualis
 quamuis occupatione seu quolibet virtutum exercitio inter-
 mediante intrinsecus intercipitur aut formatur quoniam hic
 modus est ut diximus intimus¹³ animi¹⁴ sab(b)atismus¹⁵ omnia
 supergrediens et postergans.*

160^a

Capitulum lxxvii. De secundo / modo summe obuiationis. RG.225

Nonnunquam autem spiritualis uir affectuose practice-
 que conuertitur in diuina quatenus scilicet et deo reueren-
 tiam exhibeat et honorem seque ipsum et omnia sua in¹⁶
 sacrificium caritatis offerendo¹⁷ amoris igne adoleat et

1 B²: sensitiuauarumque. 2 1512, P om. per quod.
 3 Bo, M, S², U om., (S¹ illeg.). 4 P om. 5 Interlinear
 in B². 6 M: abaptismus. 7 B¹, Bo, D, M, S¹, S², U, W om.
 8 Preceded in B² by cancelled ab omni. 9 P om.
 10 First n interlinear in B²; 1512: uiuificans. 11 In
 B² emended from construit (?). 12 W: fundamentum.
 13 P om. 14 W: cum. 15 B²: sa-batismus. 16 Inter
linear in B². 17 P om.

V recommences at 348.9.

consumat deo utique quodam intermediente obuiam sic occu-
 rens. Hoc vero intermedians do(n)um¹ est sapientie fons
 omnium origoque virtutum spirituales vir(o)s² secundum
 amoris sui mensuram in virtutum actus dirigens et impellens.
 Tanta nonnumquam deuotum animum vehementia ta(n)gens³ 5
 flammaque succendens amoris vt⁴ vniuersa dei⁵ dona omniaque
 diuina dabilia preter deum modica sint illi eumque minime
 contentantia vtpote pre dilecti amore minime sufficientia
 inpatientiam suam non mitigent sed augmentent. Sentit enim
 in intimo sui spiritus penetrabili⁶ occultum silensque⁷ 10
 diuini tactus⁸ susurrium⁹ quod virtutum omnium finis est
 et initium¹⁰ in quo velut in altari spiritus deo sacri-
 ficia virtutum sincere affectionis manibus inmolat quod-
 que velud altaris ignis amor vi/taliter inhabitat.¹¹

160^b

Hinc ergo in tantum esuries sitisque increscit¹² 15
 amoris vt per excessum sui sese iugiter inmolando in sua
 operatione¹³ deficiat et extremo defessus spiritu¹⁴
 amoris resolutus ab igne quodammodo annulletur. Esurit
 enim et sitit deum plena satie degustare quem capere nullo
 valet conamine. 20

1 B²: domum; all other MSS: donum; RG: gave.

2 B²: vires; all other MSS: viros; RG: elcken
 goeden mensche. 3 B²: tagens. 4 W: et.

5 1512 om. 6 1512,P: penetrabili. 7 Bo: simplicis-
 que. 8 1512,P: actus; Bo,M,S¹,S²: diuinitatis for
 diuini tactus; U: diuinitus written over diuini tactus.

9 First r interlinear in B². 10 S²: intimum. 11 P om.

12 V: intersit. 13 1512,P: opera omnino; D: opera
 commune. 14 V: spiritus.

V recommences at 348.9: Spiritualis autem aliquando in
 intimo sui... .

Sed in singulis dei irradiationibus ips(e)¹ a deo comprehenditur et amoris tactu recenti tangitur. Viuendo quidem² moritur et moriendo iterum reuiuiscit atque hoc modo affectuosa esuries sitisque amoris in eo iugiter renouatur.

Hic est ergo secundus modus summe obuiationis intime affectionis negotio deditus³ in quo amator gratie similitudinem tenens summo desiderio deo affectat vniri.

Modus autem iste vtilior nobis est et laudabilior iam premissis quoniam hic illius causa est. Nemo namque supra praxim quietem consequitur nisi prius affectuosum ac practicum exercuerit amorem. Hanc ob causam necesse est gratiam dei nostrumque practicum amorem / precedere⁴ ac subsequi hoc est prius ac posterius exerceri. Nam absque amoris operatione mereri non possumus nec deum aliquando adipisci nec idipsum⁵ saluare⁶ quod antea fuimus per amoris opera consecuti.⁷ Huius rei causa nemo sui compos sompnolentie⁸ torpescat otio, nemo amoris insistere detrectet⁹ negotio.

Inpeditur autem et hic modus quotiens vir¹⁰ spiritalis cuius dei dono insederit¹¹ aut cuilibet innixus fuerit creature. Nam hic modus ut diximus¹² esuries quedam est quam preter deum nichil prorsus¹³ sufficit satiare.

1 B²: ipsa; all other MSS: ipse. 2 V: quippe.

3 1512, P: debitus; Bo, M, S¹, S², U: dictus. 4 Bo, D, M, S¹, S², U om. 5 Preceded in B² by cancelled ad.

6 Emended in B² from sa-liuare; B¹: seruare; Bo om.

7 D: consueti. 8 M: sol, followed by space. 9 Emended in B² from detractet; 1512, B¹, Bo, M, S¹, S², U: detractet.

10 1512: viri. 11 W: incederit. 12 V om. ut diximus. 13 1512, P om.

V omits from Hic (349.6) to negotio (349.19) and recommences 349.20 inpeditur autem hic...

Capitulum lxviii. De tertio summe obiuationis modo.¹

Ex duobus hiis² modis tertius oritur qui est vita spiritualis norma iustitie regulata.

Deus enim et per medium et inmediate³ iugiter in nos veniens fruitionem exigit et operationem vtrumque simul et neutrum ab alterutro impeditum quin potius alterum ab altro⁴ confortatum. In hiis ergo duo/bus idest in operatione et requie vir spiritalis possidet vitam suam vtrobi-que^{*} totus et indiuisus nam totus in deo est ubi frui-que^{*} quiescit, totus in seipso ubi practice diligit. Exigitur autem per horarum momenta utrumque quietem opusque scilicet innouare et iustitia spiritus intimi exactoris vocem exaudiens quod petitur iugiter uult implere. Quare in singulis⁵ dei irradiationibus spiritus in diuina practice frui-que^{*} conuertitur per quod et in cunctis⁶ virtutibus innouatur et in fruitionis quietem profundius absorbetur. Vnde deus vnico munere se ipsum et sua dona largitur et spiritus in singulis suis in diuina conuersionibus⁷ semetipsum et omnia sua opera⁸ relargitur.

Per simplicem namque irradiationem dei et per frui-que^{*} tiam inclinationem inmergi-que⁹ amoris deo spiritus¹⁰ est vnitus ac sine vicissitudinis interpolatione in regij cubiculi requiem introducit. Per dona vero intellectus et sapientie spiritus practice tangitur, ad amoris negotium

1 B²: mdo. 2 Bo om. 3 M: et per medietatem.
4 1512: alterutro. 5 Emended in B² from singuli.
6 B¹ om. 7 Bo, M, S¹, S², U: conversus. 8 P om.
9 1512: immersionemque. 10 1512, P add. noster.

V omits from Capitulum (350.1) to regulata (350.3),
recommencing: Notandum etiam quod deus et per... .
V omits from Vnde (350.17) to altiore (351.16).

161^a

illustratur iugiter et accenditur et quidquid desiderari potest sibi¹ spiritaliter demonstratur² velut/que cursus³ sui brauium mentalibus oculis antefertur.⁴ Auide igitur esurit et sitit quoniam angelorum videt escam potumque celestem. In amoris negotio fortiter elaborat quoniam suam requiem contempletur. Peregrinus est et patriam suam eminus⁵ conspicatur. Amoris pugil victoriam viribus nititur obtinere quoniam coronam victori debitam intuetur. Porro consolatio, gaudium, pax, pulcritudo, diuitie et infinita talia⁶ letificantia cor humanum lumine rationis oculis in deo sub spiritalibus similitudinibus ostenduntur.⁷ Vnde propter huiusmodi ostensionem et propter dei tactum amor operationem non deserit quoniam vir iustus vitam veram fructuam scilicet et actiuam pariter in spiritu stabiliiuit que quidem in eternum manebit sed post hanc vitam in statum mutabitur altiozem.

Sic ergo vir spiritalis iustus est esuriens sitiens-que iustitiam nam et amore intimo ad deum per eternam⁸ operationem accedit et fructiua inclinatione in deum se⁹ eternam requiem possidendo profundat. Ceterum in deo iugiter manet et tamen comuni¹⁰ caritate in virtutibus et iustitia / ad vniuersas egreditur creaturas.

161^b

Hic ergo est totius spiritalis vite summus gradus. Quicumque vero¹¹ operationem et requiem in vnico nequam possident exercitio hanc iustitiam minime sunt adepti.

1 1512: ei. 2 Bo: denunciatur. 3 1512: ei cursus.
 4 1512: obuersatur. 5 Bo om. 6 D om.; W: alia.
 7 P: oriuntur. 8 1512: internam. 9 V: inclinatione
 accendit se in deum. 10 P om. 11 Bo om.

V recommences 351.17 Sic ergo... . and omits from
 Ceterum (351.19) to exercere (352.9).

Vir autem iustus in sua ad deum conuersione inpediri non potest quoniam tam fruitiue quam practice libere conuertitur in diuina. Porro homo similis est speculo bifaciato in vtramque faciem obiectorum ymagines susceptanti.¹ Secundum superiorem quidem faciem deum suscipit cum omnibus donis suis secundum uero inferiorem sensibilibus² ymagines per fenestras sensuum introductas. Potest ergo³ dum uult ad⁴ interiora se conuertere et absque inpedimento hanc iustitiam exercere. Verum homo dum in hac vita mortali degit mutabilis est et idcirco frequenter ad exteriora absque necessitate lumineque rationis inperio sensuum intendens negotijs conuertitur et⁵ maculas contrahit ven(i)alium⁶ peccatorum.

5

RG.225

161^c

Sed⁷ reuera sic vniuersa venialia⁸ in amatoria viri / iusti ad deum⁹ conuersione penitus absumuntur quemadmodum in camino ignis aque guttula absorbetur.*

15

Capitulum lxix. De origine secte¹⁰ spiritualium ot(i)osorum¹¹ primo modo contrarie uiuentium.

Subit nunc animum refellere seu potius plangere quosdam mire sanctitatis specimen pretendentes et prescriptorum modorum¹² omniumque virtutum sano negotio vite sue vano otio aduersantes. Nunc ergo super hac re consideret et examinet quilibet semetipsum.

20

1 1512: suscipienti. 2 1512,P add. faciem suscipit.
 3 Bo: preter gradum for Potest ergo dum. 4 W: potest gradum ad. 5 1512,P add. hinc. 6 B²,1512 and U: venalium; other MSS venialium. 7 V: set. 8 1512, Bo,W: venalia. 9 P om. 10 Bo: septem. 11 In B² -so- interlinear. 12 1512,P: morum.

V recommences at 352.9: Verum... . and omits from Capitulum (352.17) to Explicit (370.6).

Quicumque hominum non est illuminatus¹ diuinitus nec tractus ab amore penitus est intactus nec habet² actiuam ad³ deum cum affectu⁴ accessionem nec simplicem amoris inclinationem in requiem fruitiuam. Hanc ob causam deo vnificari non potest quoniam cum natura recurua⁵ sit 5
vniuersi nimirum supernaturali gratuitaque dilectione vacantes ad sese in omnibus reflectuntur et requiem querunt in rebus⁶ extraneis.⁷ Omnis enim creatura est ad quietem naturaliter inclinata et ideo tam a bonis quam malis quies queritur multis modis. 10

161^d

Uultis naturalis quietis spiritus⁸ / causam et originem nosse? Vniuersis siquidem anime potentijs feriantibus et apprehensiuis scilicet a specierum sensibilium et intelligibilium receptione, appetitiuis⁹ vero ab omni affectionis et volitionis¹⁰ operatione mox anima velut corpus¹¹ 15
truncatis aut immobilitatis¹² membris naturaliter ymmo necessario sompno similem incidit in quietem. Quam utique absque gratia quisque sibi faciliter confingere¹³ poterit et naturaliter possidere si se nouerit¹⁴ a rerum ymaginibus et a cunctis potentiarum actibus vacuare. 20

Nequaquam tamen verus dei amator et cultor potest hoc modo affectate¹⁵ quiescere quoniam caritas internusque

1 Second i interlinear in B². 2 W om. 3 Bo: in.
4 P: affectum for cum affectu. 5 1512: reflexiua.
6 1512,Bo,M,P,S¹,S²,U: omnibus. 7 B²: extraneis, the
x written over original t. 8 Bo,M,S¹,S²,U: species.
9 Bo: appetitijs. 10 1512: voluntatis. 11 P om.
12 1512: immobilibus factis. 13 Preceded in B² by
cancelled consurgere. 14 1512: mouerit. 15 1512,P:
affectare.

V recommences at Explicit (37.C.6).

gratie tactus nesciunt¹ vana requie otiari. Et ideo quamquam deuoti feruidique amatoris anima posset interdum pre tedio subreptione uel lassitudine corporea dormire non tamen se patitur² in seipsa quasi in naturalis quietis somnolento lectulo diutius recubare.

5

RG.229

162^a

Est autem huius quietis vsus quieta sessio plena otio remoto omni interiori exteriorique exercitio vt operationis amotio sit quietis inuentio et otij continuatio sit / quietis non impedita retentio.³

Verum omnis huiusmodi quietis vsus illicitus est quoniam causat in homine quamdam velud insci(en)tie⁴ cecitatem quamdamque vacantis animi nulli omnino actui intendentis in sese intrinsecus supinationem. Nec aliud est quies ista quam quedam anime otiositas in quam⁵ feriantibus ab omni opere potentijs naturaliter⁶ soporatur sui deique et omnium quo⁷ ad opus quodlibet obliuiscens.

10

15

Porro hec quies contraria est supernaturali que in deo possidetur quieti cum ea sit amatoria spiritus profundatio prospectu simplici in⁸ inconprehensibilem claritatem.⁹ Hec enim deifica quies que intimis semper desiderijs actiue¹⁰ queritur, amatoria inclinatione¹¹ fruitiue¹² iugiter inuenitur necnon in amoris absortione perpetuo possidetur et cum possessa¹³ fuerit non minus ob hoc iteratis vicibus queritatur¹⁴ ipsa inquam quies in tantum supra naturalem est exaltata quietem quantum supra omnem¹⁵ creaturam exaltatus est deus.

20

25

1 Bo, M, S¹, S², U: nequeunt. 2 1512: pateretur. 3 Bo: intentio. 4 B², D: institie; 1512, Bo, M, P, S¹, S², U, W(?): iustitie; B¹: inscientie; RG: eene verblentheit in nietwetene. 5 1512: qua. 6 1512 add. mens. 7 1512, P: in omnibus quo for et omnium quo. 8 Interlinear in B². 9 B¹: caritatem. 10 Bo: actu. 11 D om. 12 Bo: fruitione. 13 P: processa. 14 1512: queritur. 15 Bo om.

162^b

Ob hoc ergo decepti sunt quique ad seipsos suam
 flectentes¹ intentionem² in naturalem otio/sam quietem
 intrinsecus se supinant³ deum affectu intimo minime queri-
 tantes nec ob hoc in fruiui amoris requiem inuenientes.
 Quies enim quam possident in otiositate anime corporisque
 consistit ad quam sunt et a natura et a consuetudine
 inclinati. Verum in hac quiete deus inueniri non potest
 sed ceca cecum⁴ ducens in sompnolentiam otij introducit
 quod gentiles, iudei et quique etiam peccatorum sordibus
 inuoluti possunt facillime inuenire dummodo eos reatus
 conscientie remorsionis inquietudine non conturbet seseque
 a rerum formis et a⁵ cunctis anime potentiarum actibus
 nouerint⁶ vacuare.

5

10

Est autem in huiusmodi otij⁷ sompnolentia quies
 delectabilis et magna.

15

Ceterum quies hec in se peccatum non est quia eque
 omnibus naturaliter est insita si ad hoc omnes equaliter
 vacuare se scirent. Sed cum quis ea⁸ affectate⁹ vti
 voluerit et absque virtutum actibus possidere mox suiip-
 sius complacentiam ac gratiam consecutus in superbiam
 labitur spiritalem¹⁰ de qua rarissime quispiam¹¹ conuales-
 cit.

20

RG.230

162^c

Putat quoque nonnumquam / se¹² id esse idque habere
 ad quod est numquam forsitan peruenturus.¹³

1 Followed in B² by cancelled inflectionem. 2 Bo om.
 3 D: presumant. 4 P: secum. 5 In B² added in
another hand. 6 P om. 7 Preceded in B² by cancelled
homini (?). 8 Bo om. 9 In B² emended from affectare.
 10 1512: supernaturalem. 11 1512,P om. 12 M om.
 13 W om.

Itaque dum otia bundus¹ quilibet quietem hanc ficticiam
 in otio possidet sompnolento omnemque amatorium ad deum
 accessum quietis sue impedimentum fore causatur ne facile
 ab otij sui suscitetur² sompno totus quietus subsidet in
 seipso contrarie viuens primo de quo supradiximus summe
 obuiationis modo deo spiritum vnienti quod profecto omnis
 spiritalis erroris initium est et radix. 5

Huius rei in bonis ac malis angelis habemus exemplum.
 Siquidem boni angeli in creatorem suum cum omnibus acceptis
 donis fruitionis amore conuersi felicitatem perpetuam 10
 inuenerunt. Mali uero in semet reflexi et in se requiem
 sibi ipsis placendo in naturali lumine queritantes³ quiete
 breui et illicita fruebantur excecataque et ab⁴ eterno
 lumine⁵ chaos⁶ magno interposito segregati in externas
 tenebras atque in eternam inquietudinem ceciderunt.⁷ 15

Capitulum lxx. De spiritualibus vitijs horum
 otiosorum quibus⁸ contrariantur secundo modo.

162^d Preterea dum quispiam⁹ otiosam quie/tem absque intimo
 affectiuo ad deum acces(s)u¹⁰ voluerit possidere iam aptus est
 quemlibet prolabi in errorem quoniam a deo auersus est et 20
 ad se naturali dilectione conuersus affectans querensque
 dulcedines¹¹ et solatia ac cetera omnia quorum mouetur
 intrinsecus appetitu.

1 1512, P, W: ociosus; Bo: ociat; M, S¹, S², U: ociatus.

2 1512: suscitatur. 3 1512: querentes. 4 Followed
in B² by cancelled hac. 5 D om. queritantes...lumine.

6 1512: chao. 7 1512, P: irreparabiliter ceciderent.

8 M, S¹, S²: qui videlicet, for quibus. 9 W: quisquam.

10 B²: accesu. 11 1512, Bo, M, P, S¹, S², U: dulcedinem.

V recommences at Explicit (370.6).

Vnde mercatori similis esse probatur quoniam in seipsum in omnibus¹ suis actibus est reflexus intendens queritansque² amplius quietem propriam lucrumque suum quam honorem dei.

Is itaque in huiusmodi naturali viuens amore in impatientia³ animam suam possidet necnon in peruicacia proprie voluntatis.

Aliqui vero dura penitentiae agentes opera vitam ducunt austeram quo per hoc latius cognoscantur eximieque sanctitatis nomine diffamentur⁴ et preterea ut sublime apud deum premium mereantur. Amor siquidem naturalis fauorabilis et beniuolus est sibiipsi libensque recipit temporalis honoris ramusculos in hoc seculo et eternalis⁵ beatitudinis premia⁶ in futuro.

Nonnulli plurima optant et eligunt multaue specialia⁷ a deo postulant cum affectu. Et hij sepiissime seducuntur quia nonnumquam per occultas / demonis⁸ operationes que desiderant assequuntur quod sue⁹ mox sanctitudini ascribentes se omnibus esse dignissimos¹⁰ arbitrantur.¹¹ Superbi namque sunt non tacti a deo nec¹² spiritualiter illustrati idcirco in semet quiete subsident otiosa. Exiguo quoque solatio per maxime iocundantur quoniam sobrias delicias vere sanctitatis ignorant. Sunt preterea secundum proprium appetitum ad interne suauitatis saporem et

1 1512: cunctis. 2 1512: querensque. 3 B² origi-
nally impatientia; W om. honorem...inpatientia.

4 1512: diuulgentur. 5 1512: aeterne. 6 Bo om.

7 Bo: spiritualia; M, S¹, S², U: spiritalia. 8 S¹:

demonium. 9 In B² quod sue written twice, the first
pair then cancelled. 10 Bo: digniores. 11 S²:

arbitrantes. 12 Interlinear in B².

V recommences at Explicit (370.6).

omne spirituale nature commodum inclinati quod non inmerito¹ spiritualis luxuria appellatur cum sit quedam inclinatio naturalis amoris qui in se semper reflexus que sibi sunt comoda in cunctis inquirit.²

Huiusmodi quoque otiosi semper spirituali³ superbia sunt inflati atque in omnibus voluntatis proprie possessores et ideo tam⁴ peruicacibus affectionibus ad ea que desiderant queque⁵ procacibus petitionibus⁶ a deo optinere volunt feruntur vt frequenter decipiantur et nonnulli a demone obsideantur.

Horum vita si vita et non potius mors dicenda est⁷ caritati contraria est amorosoque accessui quo se verus amator et omnia sua in diuini / honoris amorisque sacrificium offert deo quem⁸ nil aliud contentare cui nil aliud valet sufficere preter solum inconprehensibile⁹ bonum quod deus est.¹⁰ Nam caritas est nexus amoris transuehens nos in deum per quam renunciantes nobismetipsis deo nos vnimur et nobis deus. Naturalis vero amor semper in se et in proprium commodum est¹¹ recuruus¹² permanens semper solus.

1 P om. 2 B¹: requirit. 3 Followed in B² by cancelled semper. 4 D om. 5 1512: quam. 6 1512: add. que. 7 Bo,U: si vita potius dicenda est et non mors; M,S¹,S²: si vita quam mors potius est dicenda. 8 P add. quid honorum diuini amatorem. 9 Bo: conprehensibile. 10 1512: quem nichil aliud contentare potest cui nil aliud valet sufficere quam summum bonum incomprehensibile: qui deus est. 11 P: semper est. 12 1512: reflexus.

V recommences at Explicit (370.6).

Verumptamen tam similis est in exterioribus actibus caritati sicuti sibi similes sunt vnus capituli duo pili. Intentiones autem amborum omnino dissimiles sunt quoniam verus amator intendit, querit et desiderat semper honorem dei, naturalis vero amator sibimetipsi proprioque lucro¹ semper² intendit.

RG.232

5

Vnde fit ut naturali amore preponderante in contrarium caritati in quatuor simul³ peccata naturalis labatur amator.⁴ Siquidem spiritualem incurrit superbiam, cupiditatem quoque gulositatem et⁵ luxuriam.

10

Hijus per ordinem peccatis⁶ lapsus est Adam in paradyso⁷ et in eo tota humana natura peccauit. Naturali siquide(m)⁸ amore semetipsum in/ordinante dilexit et ob hoc se a deo auertens mandatum eius superbiendo contempsit, cupiditatis instinctu scientiam ac sapientiam concupiuit, gulositatis motu illiciti⁹ saporis delectamentum quesuit¹⁰ et post hec ad libidinem insaniuit.

15

Beata vero¹¹ dei genitrix virgo Maria viuuda paradysus gratiam quam Adam fallaci¹² -persuasione perdidit felici salutatione preuenta inuenit et ea¹³ amplius¹⁴ quia facta est mater amoris. Ipsa¹⁵ actualiter ad deum conuersa erat sincerissima caritate, concepit Christum plena¹⁶ verissima humilitate, obtulit eum¹⁷ cotidie patri cum

20

1 Bo om. 2 P om. . 3 In B² emended from sibi.
 4 W: amor. 5 Interlinear in B². 6 1512, B¹, Bo, D, M, P, S¹, S², U om. 7 1512 add. terrestri. 8 B²: siquide.
 9 Bo: illicito. 10 Bo: quesunt.
 11 B¹: virgo. 12 In B² -ci interlinear. 13 Bo, M, S¹, S², U: Et quia ipsa. 14 1512: et peramplius.
 15 Bo, M, S¹, S², U: Et quia ipsa. 16 1512 om.; M, S¹, S²: plenissima. 17 B¹: et; P add. in filiali reuerentia.

163^d vniuersis passionis sue obprobijs beniuolentissima largi-
tate nec vllius vmquam¹ do(n)i² sapore abutebatur³ vel
tenuissima gulositate⁴ sed et omnis vita eius redimita
erat purissima castitate. Quam gloriosam⁵ virginem omnis
sanctitatis preclarum speculum quisquis fuerit imitatus⁶ 5
uniuersa virtutum contraria eius auxilio superabit ipsius
proculdubio obtentu peruentu/rus⁷ ad regiam⁸ felicitatis
eterne in qua cum dei patris suoque filio viuit et regnat⁹
in secula seculorum.¹⁰

Capitulum lxxi. De erroribus istorum oti(os)orum¹¹ 10
quibus contrariantur tertio modo.¹²

Ceterum in uano otio qu(i)etem¹³ quisque possidens
naturalem in cunctisque operibus suis intendens¹⁴ semper
et queritans semetipsum necnon in sui sensus voluntatisque
peruicacia inflexibilis perseuerans hic nimirum deo 15
vnificari non valet¹⁵ vtpote omnino ei dissimilis et dei-
formi vacuus caritate.

Hic iam tertij modi contrarietas ceteris nocentior
inchoatur et est vita iniusta¹⁶ spirituali¹⁷ errore et
omni peruersitate plenissima.* 20

1 Bo: Incelis nunquam, for nec vllius vmquam.
2 B²: domi. 3 In B² emended from obutebatur. 4 In
B² -u- interlinear. 5 1512,P add. et praeclarum.
6 In B² emended from i-nitatus. 7 W om. 8 1512:
regnum; P: aulam regio.. 9 1512: viuit est et manet.
10 P add. amen. 11 B²: otiorum. 12 In B², chapter
number and title in upper margin. 13 B²: quetem.
14 D: scendens. 15 1512,P: potest. 16 1512: im-
mixta. 17 In B² emended, perhaps in another hand, from
speciali or spiritali.

Huius quidem vite emulatores sunt propria eorum estimatione diuinissimi contemplatores cunctisque viuentibus sanctiores et tamen vite sue demerito deo contrarij sunt ac dissimiles sanctisque omnibus et iustis hominibus vniuersis.

RG.23:

5

Horum erroneam fantasticamque opinionem¹ quo in uerbis ac factis possint manifeste cognosci sequens nunc sermo docebit.

Igitur propter naturalem quam in se sentiunt quietem et possident otiando dicunt se vere liberos esse deoque immediate vnitos. Dicunt preterea se supra vniuersum² ecclesie / cultum exercitiumque fidelium ac supra mandata dominica dei spiritu subleuatos supra legem quoque et super omnia uirtutum opera que possunt quomodolibet exerceri quoniam hanc otiositatem tante fore reputant dignitatis vt non debeat quibuscumque bonis operibus inpediri eo quia cunctas virtutes nobilitatis dignitate precellat.

10

15

Huius rei gratia in pura passibilitate absque omni actione sursum deorsumve vergente subsident in seipsis ad instar scilicet instrumenti in seipso quidem otiosi beniplacitum vero sui artificis dum in eo operari voluerit passibiliter³ expectantis.⁴ Nam ut dicunt si per se quidquam agerent deum in sua actione inpedirent.

20

Hanc ob causam virtutes omnes omnino repudiant adeoque intrinsecus otio vacant vt nec deo gratias agere velint nec laudes. Intelligere quoque diligere, velle,

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1 Bo, M, S¹, S², U: erronea fantasticaque opinio. 2 In B² emended from vniuersaum; Bo: universe. 3 Bo: possibiliter. 4 U: operante.

orare desiderareque nesciunt¹ aut nolunt² quoniam quicquid orare desiderareve possent iam suo iudicio possederunt.

164^b

Sic³ ergo pauperes sunt spiritu quia voluntate extincta omnia pariter relinquerunt. Omni quoque vacant proprie voluntatis / arbitrio differenter aliquid eligendi⁴ quoniam videtur eis se per intimum spiritus otium fore omnia supergressos⁵ idque iam in quiete otij possidere ob quod est omnis cultus ecclesiasticus institutus.

5

Ceterum ut dicunt nulla creatura ymo nec deus conferre eis nec auferre⁶ quid valet quoniam omne spirituale corporaleque exercitium cunctasque virtutes estimatione propria transcenderunt.⁷

10

Atque in quoddam purum spiritus otium in quo sunt a cunctis liberati virtutibus deuenerunt. Maiori quoque ut dicunt⁸ labore indiget a uirtutibus in otio liberari quam eas consequi operando.

15

Ob hoc ergo omnino liberi esse volunt ac nemini penitus obedire nec pape scilicet nec episcopis nec plebanis.⁹ Vnde et si exteriori apparentia nonnumquam se simulent obedire nemini tamen¹⁰ interiori obedientia voluntate uel opere sunt subiecti nam ab omnibus cultibus moribusque quos catholica mater ecclesia humili deuotione frequentat otiosa spiritus libertate omnimodis sabbatizant. Sed videntes eos humane salutis hostes sabbata eorum merito derident.

RG.23.

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1 Bo: legem vel orationem desideratione nequeunt; M: legere vel orare desiderare nequeunt; S¹, S², U: legere vel orare desiderareque nequeunt, for diligere, velle, orare, desiderareque nesciunt. 2 1512: volunt. 3 1512: Si. 4 1512, P om. differenter aliquid eligendi. 5 In B² lacking second r. 6 In B² emended from eis ferre ve. 7 W: descenderunt. 8 P om. ut dicunt. 9 1512, Bo, M, P, S¹, S², U: prelati; RG: prochiane. 10 Interlinear in B².

164^c

Qua / ex re imperfectum fore quempiam inaniter mentiuntur quamdiu insistit virtutibus et gratissimam dei cupit facere voluntatem quoniam adhuc¹ in virtutum messe desudat huiusque spiritualis paupertatis² otiositatisque³ dignitatem ignorat.

5

Verum ipsi sua estimatione exaltati sunt super omnes angelorum sanctorumque omnium⁴ choros nec non et supra omne premium meriti qualiscumque. Ob hoc quoque dicunt in virtutibus se amplius proficere numquam posse neque plus⁵ premij promereri nec vquam aliqua committere posse peccata.

10

Dicunt namque omni voluntate⁶ se fore priuatos deoque se suos spiritus in otiosa requie reddidisse⁷ cui et unitos se dicunt et in se ad nichilum prorsus redactos. Ob hoc et libere facere possunt⁸ quicquid natura corporis concupiscit quoniam ad statum innocentie peruenerunt nullumque sibi inpositum fore aiunt⁹ legis iugum.

15

Vnde si naturam¹⁰ contingat¹¹ ad quoduis appetibile conuoueri quo non adepto otium spiritus impediretur mox concupiscentie satisfaciunt naturali vt / otiositas salua permaneat et inmota.

164^d

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Hanc ob causam nichilipendunt¹² ieiunia sacrorumque celebritates festorum et cetera ecclesiastica instituta nisi forte ad humanos placandos conspectus interdum se ea simulent obseruare quoniam de omnibus conscientiam penitus obstruxerunt.

25

1 1512: ad hoc. 2 1512, P om. 3 Bo: otiositatis; M, S¹, S²: otiositas; U: otiositatem. 4 P om. 5 W om. 6 B²: voluntatem; other MSS: voluntate. 7 First -di- interlinear in B²; Bo, M, S¹, S², U: in ocio- sam requiem tradidisse. 8 Bo, M, S², U: posse; (S¹ illeg.) 9 1512: dicunt; W om. 10 1512, Bo, M, P, S¹, S², U: naturaliter. 11 S¹, S² add. eos. 12 S²: impediunt.

Spero paucos admodum tales esse sed si qui huiusmodi sunt pessimi sunt hominum et cunctis viuentibus nocentiores. Raro quoque ac difficile conuertuntur et interdum a demone obsidentur. Qui tunc adeo subtiles sunt ut non facile valeant ratione¹ deuinci. Secundum uero scripturam sacram Christique doctrinam ac fidem nostram eos seductos fore liquido conprobatur.

5

Capitulum lxxii. De quodam alio genere spiritualium otiosorum.

Est et² aliud genus spiritualium otiosorum predictis in parte contrariorum³ dicentium etiam cum iam dictis se fore ab omnibus operibus otiosos seque nil aliud esse quam instrumentum quoddam quo deus quod et quomodo uult operatur. Ob hoc se dicunt in pura passibilitate absque ac/tu quolibet constitutos⁴ et opera que deus eis mediantebus operatur nobiliora fore magisque meritoria quam cuiuscumque opera⁵ per gratiam⁶ personaliter operantis.⁷ Huius rei causa dei passibiles se appellant dicentes se nichil omnino personaliter operari sed quecumque agere videntur non ea se sed per eos quasi per instrumentum deum⁸ agere fabulantur.⁹

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RG.235

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Dicunt quoque et isti se peccare non posse¹⁰ quoniam deus agit opera quibus¹¹ ipsi vacantes otio non intendunt.

1 1512 om. 2 Interlinear in B². 3 M om. predictis... contrariorum. 4 In B² -tu- interlinear. 5 1512, Bo, M, P, S¹, S², U om. que...opera. 6 Bo, M, S¹, S², U add. dei. 7 Bo: spiritualiter operantes. 8 W om. 9 1512: mentiuntur. 10 P: peccare se non pecasse. 11 In B² -bus interlinear.

Vnde quicquid deus voluerit per eos efficitur et nil aliud.¹

Hij se in quoddam otium nullius operis agentes negotium intrinsecus supinarunt nulla prorsus electione rerum vtentes. Habent quoque modum humilem et abiectum multumque bene sciunt accidentia² queque contraria equanimitate³ tolerare nam sua estimatione instrumentum sunt quo deus iuxta sue voluntatis beniplacitum operatur.

Hij in plurimis⁴ modis et actibus conuoriginati sunt ceteris bonis et fidelibus christianis et in aliquibus contrarij sunt eisdem. Ad quelibet enim intrinseco⁵ mouentur instinctu siue alijs similia fuerint / seu dissimilia ea a spiritu sancto procedere suspicantur. In quo et similibus omnimodis seducuntur quoniam spiritus sanctus nec uult nec suadet nec agit ea que Christi contraria sunt doctrine uel religioni dissimilia christiane.

Hos⁶ difficile est agnoscere nisi ab homine discretionem⁷ habente spirituum et illustrato diuine lumine veritatis. Nonnulli namque eorum subtiles sunt et errores suos sciunt optime palliare et glosis subtilibus defensare.⁸ Sunt quoque in suo sensu⁹ adeo pertinaces seque tam potenti proprie voluntatis¹⁰ dominio possederunt¹¹ ut antea eligerent¹² subire quodlibet genus mortis quam conceptum quemuis articulum¹³ reuocare. Reputant quippe¹⁴ se omnibus sanctiores et diuine veritatis¹⁵ lumine cunctis uiuentibus amplius illustratos.

1 Interlinear in B². 2 Bo, M, S¹, S², U: accidentium.
 3 W om. 4 1512, Bo, M, P, S¹, S², U: pluribus. 5 P om.
 6 1512, P: hoc. 7 1512 add. magnam. 8 1512: defendere.
 9 P om. 10 D om. 11 1512: possident.
 12 D: diligerunt. 13 Bo om. 14 1512: enim.
 15 Bo: virtutis.

V recommences at Explicit (370.6).

165^c Ceterum isti in eo contrarij sunt prescriptis quia dicunt se posse proficere et mereri. Illi namque ut prediximus se non plus proficere posse dicunt eo quia se in otiositatis¹ sue quieta solitudine possederunt vbi quia² / nullum omnino exercitium est aut opus nullus penitus est profectus.³ 5

Ecce omnes isti⁴ peruersissimi sunt et omnium viuientium pessimi atque adeo ut⁵ dyabolus sunt vitandi.

Verum si bene intellexistis doctrinam quam vobis sumus multifarie in prioribus elocuti hos seductos fore liquido conprobatis quoniam vite sue peruersitate⁶ deo iustitieque ac sanctis omnibus aduersantur. 10

Sunt quoque antichristi pessimi precursores viam illius ad omnem heresim preparantes. Siquidem liberi esse volunt vacui virtutibus et mandatis dominicis non subiecti, otiosi quoque ac deo sine glutinio caritatis vniti,⁷ diuini contemplatores absque contuitu⁸ amoroso et sanctissimi viuientium⁹ sine quolibet opere sanctitatis. Dicunt insuper se quiescere in illo quem non diligunt seque sublimatos in illum quem neque desiderant neque volunt. Fabulantur quoque se ab omnibus virtutibus otiari necnon ab omni ad deum accessu quiescere ne deum in sua inpediant actione. Deum quippe creatorem omnium / et dominum confitentur et tamen nec gratias ei agere volunt nec laudes eumque fore fatentur potentie ac opulentie infinite et tamen garriunt eum nil conferre eis posse penitus uel auferre seque non posse proficere nec mereri. 15 20 25

165^d

1 M: ociositas. 2 1512: At vbi; Bo, M, S², U, W: ubique, (S¹ illeg.); P: Ubi enim. 3 Bo add. amplius. 4 1512: Ecce omnino isti omnes. 5 1512, P: pessimi et ideo tanquam. 6 P add. vite. 7 1512: vniri; W om. 8 1512, P: intuitu. 9 Bo: omnium viventium.

Cuius tamen contrarium eorum aliqui tenent dicentes se plus ceteris¹ hominibus promereri quia deus facit eorum opera ipsique dei operationem vacantes otio patiuntur ymmo ipsi a dei² spiritu tanquam filij dei aguntur in quo ut dicunt promeritio³ summa consistit. 5

Hec uero omnia erronea sunt et⁴ impossibilia quoniam operatio dei in se inconmutabilis est et eterna vtpote qui seipsum et nil aliud operatur. Et in hac quidem operatione cuiuspiam creature profectus aut meritum non consistit nam hic nil⁵ aliud est quam deus qui in se nec exaltari potest nec infimari nec min(u)i⁶ nec augeri. 10

Creature vero dei virtute influente operationes proprias habent⁷ tam in natura quam in gratia necnon etiam et in gloria vnde cum hic⁸ opera in gratia temporaliter terminantur in gloria eternaliter perseuerant. 15

166^a Verum si possibile foret quod omnino fieri non potest vt uidelicet creatura quantum ad / suam omnimodam operationem redigeretur ad nichilum atque adeo⁹ otiosa fieret¹⁰ sicuti erat cum nondum creata fuerat hoc est ut sic cum deo omnimodis vnum fieret ne(c)¹¹ aliud quam tunc habuit esse possideret in hoc preculdubio statu¹² sicut nec tunc¹³ mereri prorsus nil posset neque etiam plus sancta beatave foret quam lapis insensibilis siue lignum quoniam sine propria operatione, sine¹⁴ d(i)lectione¹⁵ cognitioneque dei non possumus esse beati. Deus autem in se beatus esset ut tunc et semper de quo nil boni contingerit huiusmodi creature. 25

1 Bo add. omnibus. 2 B¹ om. 3 Bo, M, S¹, S², U: promotio. 4 1512, P: immo. 5 D om. 6 B²: minimi; other MSS: minui. 7 P om. 8 1512, Bo, M, S¹, S², U: hec; RG: hier. 9 1512: ideo. 10 1512, P: foret. 11 B²: ne; other MSS: nec. 12 Bo om. 13 M: necdum, for nec tunc. 14 Bo, M, S¹, S²: sancti spiritus. 15 In B² emended from delectatione to delectione.

Manifestum est ergo otiositatem hanc¹ fore omnino
 fantasticam et erroneam quoniam omnem malignitatem omnem-
 que peruersitatem volunt huiusmodi otiosi² boni specie³
 palliare et in dignitate cunctis virtutibus⁴ anteferre.
 Pessimum quoque verbis subtilibus mantellare⁵ nituntur vt
 possit pretendere ymaginem meliorum. 5

166^b

Hij omnes deo sanctisque omnibus sunt contrarij sed
 dampnatis spiritibus optime simulantur. Dampnati namque
 spiritus dilectione carent et cognitione,⁶ otiosi sunt
 ab omni dei laude et gratiarum actione necnon et ab / ama- 10
 toria ad deum conuersione et hec est causa dampnationis
 eorum eterne. Et hijs quidem otiosis⁷ hoc solum restat
 vt tempus eorum in eternitatem mutetur et dei iustitia in
 eorum operibus propaletur.

Christus vero dei filius qui secundum humanitatem 15
 suam caput est iustorum omnium et norma uiuendi ipse
 erat, est et in eternum erit cum omnibus suis membris
 idest cum sanctis omnibus amans, desiderans, gratias agens
 et laudans patrem suum qui est in celis cum tamen anima
 eius vnita felixque sit et fuerit in esse diuino. Ad hanc 20
 vero otiositatem numquam peruenire⁸ potuit nec perueniet
 ineternum quoniam gloriosa eius anima omnesque beati per-
 petuum habent amoris accessum veluti qui esuriunt sitiunt-
 que diuinam quam gustauere⁹ dulcedinem et satiari eatenus
 nequeunt ineternum. Fruitur tamen¹⁰ eadem Christi anima 25
 omnesque sancti in excessu omnis desiderij ubi solum vnum
 est ipsa videlicet dei electorumque omnium felicitas sempi-
 terna.

RG.238

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25

1 Bo: istorum. 2 P om. 3 Bo, M, S¹, S², U: spem; D, W: spiritus. 4 Bo: viventibus. 5 1512: occultare. 6 Bo: carentes et delectabili cognitione; M, S¹, S²: carent et delectabili cognitione; U: carent delectatione et cognitione. 7 Bo, M, S¹, S², U: ociosulis. 8 1512: peruenit, for peruenire potuit. 9 Bo: gustare. 10 Emended in B² from in.

166^c

Vnde frui simul et operari beatitudo est Christi¹ et omnium beatorum,² vita quoque est omnium bonorum³ vnius-cuiusque secundum sui⁴ / mensuram amoris. Est preterea iustitia quedam numquam peritura sed indeficiens in⁵ perpetuum⁶ permansura.

5

Quamobrem sanctorum imitantes exempla virtutibus et bonis moribus⁷ intus et exterius nos ornemus, amatorie quoque et humiliter ante diuine maiestatis conspectum nos cum omnibus nostris operibus inmoemus et ita deo donis suis mediantibus occurremus. Tangemur quoque affectuosa dilectione et communi replebimur fidelitate⁸ quo fiet ut effluamus et reinfluamus⁹ verissima caritate in simplici pace diuinaque similitudine stabiliter, perseueranter et firmiter¹⁰ inmanentes.

10

Per hanc vero similitudinem et per fruitium amorem diuinamque c(l)aritatem¹¹ felici profluo in deificam profundabimur vnitatem deum¹² per se immediate in frui-tionis requie¹³ obuiantes.

15

Quo demum¹⁴ fiet vt eternaliter inmanentes iugiter effluamus et continue effluentes in idipsum absque¹⁵

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1 Bo, M, S¹, S², U: beatitudinem Christi. 2 In B² in margin; P: bonorum. 3 W om. vita ... bonorum. 4 In B² in margin, a cancelled sui follows mensuram. 5 Inter-linear in B². 6 1512, P: atque perpetua for in perpetuum permansura; Bo, D, M, S¹, S², U, W: in perpetuum. 7 1512, P: operibus. 8 1512, B¹, Bo, D, M, P, S¹, S², U, W: bonitate; RG: trouwen. 9 1512: refluamus. 10 Bo, M, S¹, S², U: ferventer. 11 B²: caritatem; other MSS: claritatem; RG: claarheit. 12 1512: deo. 13 1512: requiem. 14 1512, P: tandem. 15 Preceded in B² by cancelled namque.

166^d

obumbratione vicissitudinis¹ refluamus.² Per hec enim
vera intima spiritualis vita in omni / perfectione
plenissime possidetur.

Quam nobis prestare dignetur qui est deus in secula
benedictus.³ Amen.⁴

5

Explicit secundus tractatus de ornatu vite spiri-
tualis et affective.⁵

1 D om. effluamus...vicissitudinis. 2 B¹: effluamus.

3 P ends: Quam nobis persta[re] dignetur ipse deus qui
vivit et cetera. 4 D om. 5 1512: Secundi libri de
ornatu spiritualium nuptiarum Finis; Bo: Expliciunt
Capitula Secundi Tractatus; D and P omit the whole expli-
cit.

V. recommences at Explicit (37 O.6.)

Incipit tertius¹ tractatus de ornatu uite super-
essentialis² et contemplatiue.

RG.239

Capitulum primum. Prefatio quedam.

Amator dei intima deuotione feruidus deum in quiete
possidens fruitiua seseque in accedente³ dilectione opera- 5
tium et omnem vitam suam in virtutibus cum iustitia direc-
tium per hec tria necnon et per occultam dei manifestatio-
nem introducit amor⁴ deuotus velut in sponsi cubiculum
in uitam contemplatiuam, amator inquam intima caritate⁵
igneus et iustus quem deus ex sua liberalitate eligere 10
sublimareque dignatur ad contemplationem⁶ superessentialem
qua deus sub lumine quodam videtur⁷ diuino et secundum eum
quo se⁸ deus videt modum citra tamen statum⁹ beatitudinis
consummate.¹⁰

Hec autem contemplatio in puritate¹¹ limpidityque 15
precipua supra nostros nos constituit¹² intellectus¹³
quoniam ipsa est singularis quidam ornatus celestisque /
corona¹⁴ et virtutum omnium premium sempiternum.

167^a

1 V om. 2 V: supernaturalis. 3 1512, Bo, P, S², U: accedente; W: accidente; RG: toevoeghender. 4 P om.
5 Bo: amatoria intimaque caritate; M: amatoriamque intima caritate; S¹, S², U: amatoriaque intima caritate, for amator inquam intima caritate. 6 V: contemplatiuam.
7 V om. 8 V om. 9 In B² in margin. 10 V: consummare. 11 B²: puriditate, with di expuncted. 12 V: in puritate limpidity que precipua supra nos nos constituit. 13 W: actus instituit, for intellectus. 14 P: ornatus celestis celestisque corona.

V omits chapter number and title.

Ad hanc vero contemplationem nemo potest aut profunditate scientie seu subtilitate¹ intelligentie uel quibuslibet exercitationibus peruenire sed quem deus suo sibi spiritu² uult unire ac semetipso dignatur illuminare is deum poterit contemplari³ non alius⁴ quisquam. 5

Occulta enim diuinitatis natura secundum modum personarum eternaliter actiue contemplatur et amat⁵ secundum uero essentie unitatem in quodam semper⁶ complexu fruitur personarum.⁷

In hoc quippe complexu qui in essentiali deitatis⁸ unitate⁹ perhenniter celebratur¹⁰ uniuersi deuoti spiritus unum cum deo profundo¹¹ amoris defluuio¹² sunt effecti non¹³ quodlibet quidem unum sed idipsum quod est ipsa in se essentia dei eo modo quem deifica beatitudo requirit.* 10

Et in hac sublimi diuine¹⁴ nature unitate¹⁵ pater origo est et principium omnis operis¹⁶ quod tam in celis agitur quam in terra clamatque in ipso profundo spiritus secretario quasi medie silentisque noctis clamore et ait: 15
Ecce sponsus uenit, / exite obuiam ei.

167^b

1 B¹,V: sublimitate; RG: subtiylheit. 2 D om.; V: spiritus.. 3 V: exemplari. 4 W: amplius? . 5 Bo,M,S²,U: amatur; S¹: amatus? . 6 Bo,M,S¹,S²,U: spiritus. 7 D om. eternaliter...personarum. 8 W om. natura...deitatis. 9 W: unitateque. 10 V: celebrantur. 11 Bo: profundi. 12 1512,Bo,M,P,S¹,S²,U: profluuio; RG: ontvlotentheit; Groote: defluentia seu demanatione a seipsis (Utr. f. 97^r). 13 Bo om. 14 Bo,M,S¹,S²,U: diuina. 15 1512,P: diuinaque dei unitate, for diuine nature unitate. 16 P add. inquam.

Hec uerba¹ in hoc tertio tractatulo exponere declarareque volumus aspirante² domino de ornatu vite superessentialis et contemplatiue que finis est omnis sanctitatis et omnis vite³ qua uiuitur in eternum.

RG.24C

Verum ad hanc deificam contemplationem pauci admodum perueniunt homines⁴ tum⁵ propter eorum ineptitudinem⁶ tum⁷ propter latibulum luminis in quo eatenus contemplatur.

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Idcirco sensum in hoc tractatulo dicendorum neminem ad plenum per cuiusuis scientie doctrinam seu ingenij⁸ perspicaciam proprie intellecturum⁹ putamus¹⁰ nam uerba quelibet et quicquid humanitus potest intelligi uel doceri alienum est longeque infra¹¹ ueritatem quam uerbis umbratilibus balbutire¹² nunc intendimus potius¹³ quam effari. Qui uero deo vnitus est et ueritatis huius lumine illustratus eam potest intelligere per seipsum quoniam comprehendere intelligereque¹⁴ deum supra omnem similitudinem sicuti¹⁵ est in seipso est iam esse deum cum deo immediate / et absque omni alteritate intercidente seu¹⁷ impedimento quolibet prohibente.¹⁸

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167^C

1 1512, Bo, M, P, S¹, S², U: Hoc uerbum. 2 P: conspirante.
 3 Bo: spiritualis uite. 4 P: pauci ueniunt homines.
 5 V: tamen ? . 6 B¹: ineptitudines; P: impetitudinem. 7 V: tamen ? . 8 1512: ingenitam; Bo, M, S¹, S²: agnitionis; U: agnitionem; RG: overmids...subtijl ghemerc sijns selfs. 9 V: intellectarum; W: intellectum. 10 P: seu ingenuam perspicaciam proprie, intellecturus ? perspicamus putamus.. 11 1512: longeque alienum est infra; P: longe est infra, omitting alienum.
 12 P: labbitive. 13 P om. 14 In V in margin in another hand: per...intelligere. 15 B²: secuti; V: secturi ? with sicuti in margin in another hand.
 16 B²: inmedietate; all other MSS: immediate. 17 P om. omni...seu. 18 W om.

Quamobrem id a singulis in hoc tractatulo dicenda non intelligentibus seu in fruitiua sui spiritus vnitate minime sentientibus efflagito cum¹ affectu² ne uidelicet uerbis meis male aut sinistre interpretatis³ temerario iudicio pessimentur,⁴ quin⁵ potius humiliter admiranterque⁶ ignoratis⁷ ipsa⁸ sua humilitate apud dominum vt⁹ intelligere valeant¹⁰ mereantur.¹¹ Vera siquidem ea sunt que sumus fauente domino nunc dicturi que¹² et Christus eterna veritas¹³ per semet in euangelio¹⁴ in locis pluribus est locutus si in hac¹⁵ parte singula ipsius testimonia adducere sufficeremus.

Huius rei causa necesse est hec intellecturum sibi fore mortuum et in deo viuere uultumque¹⁶ obicere¹⁷ eterno lumini in profundo spiritus sui vbi ipsa occulta veritas sese nullo intercidente medio manifestat.

Celestis quippe pater cum sit pater luminis uult nos¹⁸ diuinitus esse videntes et ideo¹⁹ in abscondito spiritus nostri eternaliter per se loquitur nullo penitus mediante / nullaque vicissitudine obumbrante vnicum inscrutabile verbum et non plura in quo quidem²⁰ seipsum et omnia simul eloquitur. Verbum vero istud nil²¹ aliud sonat quam: Ecce uel vide et est exitus generatioque filij luminis sempiterni in quo omnis beatitudo cognoscitur et videtur.²²

1 P,V: omni. 2 Bo,M,P,S¹,S²,U: effectum. 3 1512: interpretantis. 4 1512: pessundentur; V: preessimentur. 5 B¹,P: quoniam. 6 1512: ammirantur quasi; P: amiraterque. 7 1512: ignorantibus; P: ignorantibus. 8 1512,P: ut ipsa. 9 1512,P om. 10 1512,P om. 11 P add. que secuntur. 12 Bo add. verba. 13 V: voluntas, veritas added between lines in another hand. 14 Bo,M,S¹,S²,U: oratione; 15 P om. 16 U: multumque. 17 D: ob idem; U: obicem. 18 B¹ om. uult nos. 19 V om. 20 1512,P add. verbo. 21 V: non. 22 Bo om. filij...videtur; V: beatitudo est et videtur, interlinear cognoscitur in another hand.

Capitulum ii. De tribus requisitis ad superessentialem¹ theologiam² visionem.

Ut³ autem spiritus deum per se ipsum in hoc diuino lumine nullo intercedente medio contempletur tria necessario requiruntur.

Primo quidem exigitur ut sit extrinsecus⁴ in⁵ cunctis virtutibus bene per omnia ordinatus et intrinsecus ab omnibus intermediantibus expeditus necnon in vniuersis exterioribus actibus⁶ adeo mente quasi nil ageret otiosus. Nam si intrinsecus est actu virtutis cuiuslibet occupatus consequens necessario est⁷ actus illius ymaginem fore in eius animo⁸ figuratam. Et donec ita se habuerit nequaquam poterit contemplari.

Secundo requiritur ut deo intrinsecus intentione dilectioneque adhereat coniunctiua⁹ instar inextinguibilis candentis ignis¹⁰ diuino succensus amore. Eo autem tempore quo ita se sentit contemplari nimirum / potest.

Tertio necesse est ut in excessu omnis modi¹¹ quadamque super intellectuali caligine sese perdiderit in qua cuncti contemplantes secundum fruitionis abyssum quasi in solitudine oberrarunt nunquam sese humanitus inuenire valentes.

In huius vero caliginis abisso in qua sibi mortuus est spiritus amans incipit apparitio¹² dei in quo et vita videtur eterna^{*} et per quod amans¹³ quisque fit uidens.

1 V: supernaturalem. 2 V om. 3 V: Et. 4 P: intrinsecus. 5 Interlinear in B². 6 W om. 7 V om. 8 V: animam, with animo written above in another hand. 9 P: contemplativa seu coniunctiva. 10 P om. candentis ignis, filling the vacant space with dots. 11 P: huiusmodi, for omnis modi. 12 V add. luminis. 13 1512, Bo, M, P, S¹, S², U om. incipit...amans.

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RG.242

168^a

Datur autem¹ hoc lumen diuinum in ipsa simplici
 spiritus existentia vbi spiritus super omnia dona omneque²
 creatum opus in ipsa otiosa sui vacuitate eam que deus
 est suscipit claritatem. In ipsa quidem sui vacuitate per
 fruitium amorem spiritus perdidit³ semetipsum deque clari- 5
 tatem nullo intermediente⁴ suscipit.⁵

Ac sine intermissione ea ipse fit claritas quam acci-
 pit.⁶

Porro claritas ista⁷ in qua⁸ omne desiderabile secun- 10
 dum modum otiositatis spiritus peruidetur adeo magna est
 et immensa vt contemplatiuus amator in eo in quo quiescit
 diuine abissus profundo nil aliud videat aut sentiat
 168^b quam / inconprehensibile quoddam lumen. Secundum⁹ vero
 simplicem diuine claritatis serenitatem¹⁰ inuenit et sen-
 tit se esse idipsum quo¹¹ uidet¹² lumen et nil aliud.¹³ 15

Sic igitur patet primum quod dicitur:¹⁴ Ecce,
 quomodo¹⁵ scilicet¹⁶ fiat quis videns in lumine penitus¹⁷
 deiformi.

Et beati quidem oculi sic videntes quoniam ipsi 20
 possident vitam eternam.

1 Bo, V om. 2 W: esseque. 3 1512, P: perdit.
 4 W: immediente. 5 Bo: conspicit. 6 Bo om. ac
 sine...accipit. 7 P om. 8 1512, P: quam; S¹ illeg.
 9 1512, P: Secundo; S¹ illeg. 10 Bo: fruitionem;
 M, S¹, S², U: feruitatem. 11 Bo, M, S¹, S²: quod..
 12 V: videlicet. 13 Bo om. et nil aliud. 14 P
om. quod dicitur. 15 1512, Bo, D, M, P, S¹, S², U, W: quo.
 16 V: licet. 17 1512, P: positus.

Capitulum iii. De aduentu sponsi in spiritum
contemplantem.¹

Nobis autem sic videntibus possumus eternum² sponsi
aduentum intimo gaudio contemplari quod est secundum de
quo volumus nunc effari. 5

Quis est ergo eternus aduentus sponsi nostri?

Ipsa siquidem noua eternaque filij generatio ac
recens sine intermissione illuminatio. Abyssus namque
ex qua claritas ipsa radiat que et ipsa claritas est
viuida³ est et fecunda et ideo⁴ eterni luminis apparitio 10
absque cessatione in abscondito spiritus⁵ renouatur. Ad
hunc autem contemplationis gradum⁶ vniuersa creata opera
cunctaque virtutum exerci/tia ascendere non valentia 15
subsistere⁷ penitus compelluntur⁸ quoniam hic deus se solum
in ipsa summa nobilitate spiritus operatur. Nec est hic
aliud nisi eternus contuitus luminis in lumine et lumine
mediante.⁹ Aduentus quoque sponsi adeo subitus est ut
dici possit et semper uenisse semperque inexhausibilibus¹⁰
inscrutabilibusque¹¹ ple(n)us¹² diuitijs inmanere et
personaliter cum tam noua claritate sine intermissione 20
nouiter¹³ aduenire quasi nunquam antea aduenisset. Con-
stat namque aduentus eius in eterno nunc sine tempore
qui quidem nouo appetitu nouoque iugiter¹⁴ suscipitur
gaudio.

1 In B² emended from contemplatione; U: contemplative.
2 1512,P: eterni. 3 S² om. que...viuida. 4 V:
ratio, with ideo written above line and in margin in
another hand. 5 V add. nostri. 6 P om. 7 B¹:
subsistere. 8 Bo: subside penitus compellatur.
9 In B² lumine me- are written in margin. 10 Bo:
inexterminabilis ? . 11 P: inscrutabilique. 12 B²:
pleus. 13 B¹: noverit. 14 V: iugiter interlinear
in another hand.

Porro deliciarum gaudiorumque vbertas¹ quam sponsus iste in suo affert aduentu inscrutabilis est et immensa nam delicie sue ipse est. Hanc ob causam oculi spiritus quibus sponsum venientem contemplatur adeo sunt patuli² ut nunquam claudantur quoniam contuitus et contemplatio³ archane manifestationis dei manet eterna.⁴ Capacitas quoque spiritus tanta in occursum venientis sponsi / amplitudine est explosa vt spiritus⁵ eaipsa quam capit amplitudo factus sit.

168^d

Siccine⁶ deus deo mediante comprehenditur et videtur in quo tota nostra beatitudo consistit.

Hoc est secundum quod dicitur: sponsus uenit in quo docemur quomodo eternum⁷ sponsi nostri aduentum in nostro suscipimus spiritu.

Capitulum iiii. De exitu de⁸ quo spiritus obuiam sponso contemplatiue procedit.

Adest sponsus quid vero in occulta spiritus nostri profundatione clamitet audiamus. Exite, inquit, eterne contemplationis fruitionisque exitu⁹ ad conformitatem¹⁰ dei.

Omnes quippe diuitias que in deo naturaliter sunt nos in eo¹¹ et in nobis ipse per immensam que spiritus sanctus est caritatem amore vicario possidemus nam in

1 P: libertas. 2 1512: aperti. 3 P: manifestatio. 4 P om. 5 D om. 6 1512: Sic itaque. 7 V: internum. 8 V om. 9 Bo, M, S², U: contemplationi fruitionisque exite; S¹ illeg. 10 In B² con-interlinear; 1512: confirmitatem; D: formitatem. 11 D: deo.

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RG.244

169^a

illius summe caritatis complexu omne desiderabile plenis
 faucibus degustatur. Per hanc¹ ergo caritatem nobis
 sumus mortui et per amoris defluuium in excessum modi²
 caliginemque egressi. Illic quidem spiritus complexu
 quodam constringitur beatissime trinitatis inmanens eter- 5
 naliter in ipsa superessentiali³ vnitate felici fruens
 quiete. In hac ipsa autem vnitate⁴ secundum / modum
 fecunditatis pater in filio et filius est in patre et in
 ambobus omnes pariter creature. Hoc uero supra distinc-
 tionem est⁵ personarum nam et in⁶ viuuda fecunditate 10
 nature paternitas et filiatio rationis lumine discernuntur.⁷

Oritur autem et inchoatur hoc gradu eternus exitus
 eternumque principio carens opus quoniam hic⁸ principium
 quoddam est sine principio. Nam ex eo quod⁹ pater omni-
 potens in abisso sue fecunditatis sese plenissime con- 15
 prehendit egressus est filius eternum¹⁰ uerbum a patre
 altera¹¹ in diuinitate persona.¹² Sed et per eternam¹³
 uerbi generationem egressae sunt eternaliter omnes crea-
 ture antequam in tempore crearentur uiditque et cognouit
 eas deus in alteritate quadam sub d(i)stinctis¹⁴ rationi- 20
 bus ydearum non tamen omnimodis¹⁵ a se alteras quia quic-
 quid est in deo deus est.

1 V: hanc interlinear in another hand. 2 1512, Bo, M,
 P, S¹, S², U: mentis; RG: in onwisen. 3 V: semper
 essentiali, with super written in margin in another hand.
 4 V add. non. 5 V; est interlinear in another hand.
 6 Interlinear in B². 7 W om. Hoc...discernuntur.
 8 Bo, S², U, W: hoc; (S¹ illeg.). 9 Bo, V om; (S¹ illeg.).
 10 V: eternus. 11 1512: alia. 12 V: persona writ-
ten in margin in another hand. 13 V: eterni. 14 B²:
 distinctis. 15 1512: omnimode.

Egressus vero iste eternus et vita perpetua quam in deo nil nobis cooperantibus eternaliter habemus et sumus causa est originaria nostri esse in tempore creati. Dependetque esse nostrum creatum ab esse eterno et secundum / essentialem¹ existentiam vnum cum illo est. Ceterum hoc esse eternum uitaque quam in eterna dei² sapientia quasi in mente superni artificis per rationes ydeales habemus et sumus similis deo est quoniam eternam sine differentia in mansionem habet in esse diuino exitumque perpetuum per generationem³ uerbi sub discreta alteritate secundum rationem ydealem⁴ artis⁵ eterne. Per h(e)c⁶ autem duo⁷ idest per ydemptitatem essentialem alteritatemque ydealem vita ipsa quam in mente superni artificis possidemus adeo similis est artifici nostro deo ut in ipsa⁸ similitudine deus⁹ sine intermissione velut in sua ymagine se cognoscat tam quidem¹⁰ secundum essentiam quam¹¹ personas.¹² Nam quamquam hic sit discretio et alteritas rationis est tamen hec similitudo¹³ vnum cum¹⁴ ymagine ac figura paterne substantie, hoc est cum sapientia genita¹⁵ verbo patris in quo deus seipsum et omnia videt in¹⁶ indiuisibili¹⁷ nunc¹⁸ eternitatis absque omni prioris posterioris/ve successu. Simplici siquidem¹⁹ visione seipsum deus et omnia contemplatur. Porro hoc uerbum eternum ymago est²⁰ et similitudo patris nostrum vero²¹ ad cuius ymaginem similitudinemque creati

RG.245

169^b

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169^c

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1 1512 om. 2 Bo om. 3 1512,P: gratiam. 4 P: ydealis. 5 P om. 6 B²: hoc; all other MSS: hec (S¹ illeg.) 7 V adds then cancels verba. 8 P: nostra. 9 V add. pater in filio, interlinear in another hand. 10 P: siquidem. 11 1512,P,S¹,S² add. secundum. 12 In B² preceden by cancelled perans. 13 P: similitudine. 14 P om. 15 In B² followed by expuncted ta. 16 Bo,D,M,S¹,S²,U,V,W om.; RG: in eenen eewighen nu. 17 Bo: indiuisibiliter; U: in diuisibili. 18 In B¹, supplied in margin in same hand; In Bo, taken as beginning a sentence; M: autem. 19 In B¹ and B², si- interlinear; 1512,Bo,M,P,S¹,S²,U om. 20 P om. 21 V om.

sumus exemplar cum sit ipsum speculum sine macula maiestatis dei et ars omnipotentis¹ plena rationibus omnium uiuentium. In eo enim omne² quod factum est vitam quamdam habet eternam tanquam in suo perpetuo exemplari ad cuius ymaginem ac similitudinem deus trinitas nos creauit. 5

Iubet igitur deus ut e nobis in hoc diuinum exeamus lumen et hanc dei³ patris ymaginem nostrum⁴ autem exemplar et vitam propriam⁵ supernaturaliter assequamur secum eam actiue⁶ ac fruitiue in eterne⁷ beatitudinis gloria⁸ possessuri. 10

Animaduertimus quippe⁹ mentalibus oculis diuinitus contemplantes sinum patris propriam¹⁰ originem principiumque fore esse nostri viteque nostre ex quo et ex¹¹ omnibus in eo uiuentibus eterna / quedam claritas idest filij¹² generatio elucescit in qua quidem claritate sibi ipse pater cum omnibus in se uiuentibus innotescit nam preter solam paternitatis proprietatem pater filio per generationem essentiam cum uniuersis ad se pertinentibus elargitur. Eapropter quicquid uiuit in patre¹³ unitate occultatum uiuit et in filio apparentia¹⁴ emanatum. 15
Verum ipsa simplex nostri¹⁵ exemplaris abyssus semper ponit tenebras¹⁶ latibulum suum omnem modum prorsus excludens sed inmensa ex¹⁷ ea¹⁸ radians claritas absconditum¹⁹ dei in modum²⁰ producit²¹ atque propalat. 20

1 Bo: et arte omnipotentis dei. 2 Interlinear in V, perhaps in same hand. 3 P om. 4 Corrected in B² from nostram. 5 W om. 6 V adds interlinear affective in another hand. 7 1512, Bo, D, M, P, S¹, S², U, W om. in eterne; RG: in ewigher zalicheit. 8 In V, in margin in another hand. 9 1512: siquidem. 10 1512 om.
11 B¹ om. 12 1512: filii sempiterni; P: sempiterni filii. 13 S² om. 14 V: etiam in filio apparentiam.
15 P om. 16 P om. 17 1512, Bo, M, P, S²: et in; U: et; (S¹ illeg.) 18 1512.P: eo. 19 M: abscondi cum.
20 B¹ om. prorsus...modum; Bo, U: medium. 21 P: produxit.

170^a Vniuersi quoque supra sui creationem¹ in vite contemplatiue altitudinem sublimati vnum sunt cum hac deifica claritate ymmo² ipsa claritas ipsi sunt. Vident proinde³ sentiunt et inueniunt per hoc deificum lumen se secundum esse vitamque suam increatam eandem⁴ fore simplicem diuinitatis abyssum ex qua claritas ipsa diuino modo relucet et in qua secundum / simplicitatem essentie eternaliter sine modo simplex intus⁵ manet.

Ideoque intimi contemplatores exire debebunt⁶ eterno intuitu⁷ secundum modum⁸ contemplationis supra rationis discretionem supraque esse suum creatum virtute luminis increati diuinitus generati et ita de claritate in claritatem tanquam⁹ a domini spiritu transformabuntur atque cum eo quo¹⁰ vident et quod¹¹ vident¹² lumine vnum¹³ fient. Hoc itaque modo contemplatiui suum ad cuius ymaginem creati sunt¹⁴ assequuntur exemplar deumque et omnia sine discretionis differentia simplici intuitu in diuina claritudine¹⁵ contemplantur.

Hec enim est dignissima vtilissimaque contemplatio ad quam potest in hac¹⁶ perueniri vita quoniam in ea¹⁷ contemplatiuus¹⁸ sui melius potens manet et liber potestque in quolibet amatorio¹⁹ introgressu in vite altitudinem

1 In B² a second creationem cancelled. 2 V: primo.
 3 1512, P add. et ipsi. 4 1512, P: eandemque. 5 1512: intellectus; P: intellectu. 6 In B² preceded by a cancelled debebant. 7 B²: intuitum; V: contuitu; all other MSS: intuitu. 8 V om. 9 P add. scilicet. 10 M, U: quem; (S¹ illeg.). 11 V om. 12 D om. et quod vident. 13 1512, P: lumen. 14 1512 om. ad...sunt. 15 P: celsitudine. 16 Bo om. potest in hac. 17 B¹: eo.. 18 B¹: contemplans. 19 Bo: amatoris; (S¹ illeg.).

170^b ultra omnem intelligentie captum proficere quoniam liber
manet sui que potens in deuotionis sue interno feruore
exercitioque virtutum. Ipse vero simplex in diuinum
lumen / contemplationis contuitus supra omnem deuotionis
feruorem supraque virtutes et omnem promeritionem¹ se 5
tenet quoniam ipse est corona premiumque ad quod intimo
desiderio anelamus quodque quodammodo habemus et posside-
mus nam vita contemplatiua vita plane celestis est. Si
vero essemus de mortis huius corpore² liberati essemus
profecto secundum nostre creationis capacitatem diuinam 10
claritatem suscipere aptiores poss(e)tque³ nos melius
nobiliusque dei gloria suo lumine penetrare.

Hic est⁴ modus omnem excedens modum quo videlicet
in contemplationem diuinam contuitumque⁵ perhennem⁶ exitur
quomodoque contemplator sublimis deifica transformatur et 15
obuoluitur⁷ claritate.

170^c Iste quoque intimi contemplatoris exitus caritate
formatus⁸ est quoniam per fruitium amorem suam creationem
pertransit inuenitque et gustat diuitias ac delicias que
ipsemet deus est⁹ quasque defluere deus facit¹⁰ in ipsum 20
spiritus abscon/ditum ubi spiritus diuine nobilitatis
similitudinem summam tenet.

Capitulum v. De obuiatione spiritus et sponsi.¹¹

Cvm itaque intimus contemplator sicine¹² est suum

1 1512, Bo, M, P, S¹, S², U: promissionem; RG: verdienen.
2 1512: de morte corporis huius. 3 B²: possitque;
S¹ illeg; all other MSS: possetque. 4 Interlinear in
B². 5 1512: continuamque. 6 1512, Bo, D, M, P, S¹, S², U,
W om.; RG: ewich. 7 P: obnobilitur. 8 U: firma-
tus. 9 V om. 10 Bo om. et gustat...facit. 11 V:
sponse. 12 1512: sic.

eternum¹ assecutus exemplar² sinumque patris per filium in hac sui spiritus deiformi limpeditate possedit³ iam tunc est diuine veritatis lumine illustratus eternamque filij generationem momentis singulis nouam suscipit et secundum luminis modum in diuinam contemplationem exit. Sed et quartus vltimusque articulus hic exoritur obuiatio scilicet amorosa in⁴ qua super omnia nostra summa⁵ beatitudo consistit.

Sciendum⁶ autem est patrem velut viuendam trinitatis originem cum omnibus in se uiuentibus in filium quasi in suam eternam⁷ sapientiam actiue fore conuersum eandemque sapientiam et vniuersa in ea viuentia in patrem velut in suum vnde originata est principium actualiter esse⁸ reflexam.⁹ Ex h(o)c¹⁰ vero patris filijque occursum procedit tertia in trinitate persona spiritus videlicet sanctus, amor nexusque amborum, vnum¹¹ eisdem¹² in¹³ ydemptitate nature. Siquidem patrem et filium cunctaque viuentia in eisdem tanta diuitiarum¹⁴ gaudiorumque¹⁵ immensitate tam actiue quam fruitiue complectitur et penetrat vt¹⁶ vniuersas creaturas oporteat eternaliter hinc silere quoniam ista¹⁷ inconprehensibilia¹⁸ miranda¹⁹ que²⁰ in amoris huius thesauro infinitissimo sunt contenta excedunt perhenniter creaturarum omnium intellectum.

1 P: eterne. 2 In B² preceded by expuncted en or em.

3 Bo: procedit. 4 M,P om. 5 Bo om.; (S¹ illeg.);

S²: summat. 6 Bo: Si. 7 1512 add. ac diuinam.

8 V: Ecce. 9 W om. 10 B² and B¹, D and W: hac; other MSS: hoc. 11 1512: in unius; P: unus.

12 1512,P: eiusdemque. 13 1512 om.; Bo add. tota diuitiarum; M,S² add. tanta diuitiarum; U: tanta vel tota diuitiarum; in S¹ only tanta is legible. 14 Bo,M,S²,U om. 15 Bo,M,S¹,S²,U: gaudiorum. 16 P: et.

17 Interlinear in B², above cancelled ita; Bo om.; all other MSS: ipsa; RG: dat ombegripelijcke wonder. 18 In B² -con- interlinear. 19 1512,Bo,P,U,V,W: mirandaque; (S¹ illeg.). 20 Bo,S²,V,W om.

170^d5
RG.24E

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Vbi uero hec archana miranda sine admiratione aliqua intelliguntur pariter et gustantur illic spiritus est supra seipsum translatus et deo vnificatus gustans vidensque¹ in vnitate viuide abyssus in qua sese secundum esse suum increatum possidet immensas² diuitias que ipsemet est iuxta eum³ modum quo eas deus gustat et videt.

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Porro huiusmodi obuiatio diuina voluptate⁴ plenissima actualiter in⁵ nobis sine obumbratione vicissitudinis renouatur quoniam pater et filius eterno beniplacito amorosque⁶ complexu in⁷ inuicem se⁸ transfundunt quod et eterno⁹ amoris nexu iugiter renouatur. Nam sicut pater in¹⁰ filij generatione omnia nouiter contemplatur ita et a patre filioque in processione¹¹ spiritus sancti cuncta recenter amantur.

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Hec autem est patris et filij obuiatio actualis in qua per spiritum sanctum amore perpetuo sumus amabiliter circumplexi.

15

Verum hec¹² actualis obuiatio et amabilis iste complexus in suo profundo fruitius est et modi nescius quoniam ipsa¹³ infinita¹⁴ diuinitatis vastitas adeo caliginosa¹⁵ est et expers modi ut omnem modum opusque omne¹⁶ diuinum cum personarum proprietatibus ipso essentialis vnitatis¹⁷ opulento comprehendat amplexu¹⁸ diuinam

RG.245

1 Bo, M, S¹, S², U: videlicet. 2 P: et immensus. 3 Interlinear in B². 4 Bo, D, M, S², U, W: voluntate; (S¹ illeg.) 5 V: A. 6 1512: amorisque. 7 D om. 8 Bo om. 9 W om. 10 V: et, with interlinear in, perhaps in same hand. 11 Bo: possessione. 12 V: est. 13 D om. quoniam ipsa. 14 Thus B² and V; all other MSS: infinite; RG: die afgrondighe onwise Gods. 15 Bo om. 16 Interlinear in B². 17 V om. 18 V: affectu.

171^b fruitionem in ipsa generans innominate deitatis¹ abisso.²
 Hoc uero gradu celebratur fruitius quidam excessus de-
 fluensque in ipsam essentie simplicitatem ingressus in
 quam velut in³ innominatam diuinitatis abissum⁴ vniuersa
 diuina nomina modique quilibet et cuncte rationes viue⁵ 5
 in diuine veritatis⁶ speculo relucentes tanquam in / om-
 nium nominum modorum ac rationem voraginem (a)bsorbentur.⁷
 In hac namque investigabili diuine simplicitatis abisso
 fruitionis beatitudine omnia complectuntur ea ipsa abisso
 nisi⁸ essentiali tantum⁹ vnitatem¹⁰ inconprehensa penitus 10
 remanente.

Personas autem¹¹ et vniuersa in deo viuentia credere¹²
 hic oportet cum non sit hic¹³ aliud nisi eterna quies in
 fruitiuo¹⁴ amore¹⁵ absorptionis amplexu.

Istud vero agitur in diuine¹⁶ vnitatis simplicissima 15
 essentia omnem modum penitus¹⁷ excludente quam omnes con-
 templatiui spiritus super¹⁸ omnia elegerunt¹⁹ nam et ipsa
 est caliginosum silentium in quo²⁰ se amantes singuli
 perdiderunt.

1 V: divino. 2 V om. 3 B¹, D, M, V om. 4 Bo add. ubi.
 5 Bo: viventium. 6 S²: diuinitate for diuine veritatis.
 7 B²: obsorbentur. 8 Bo, M, S², U: non; P: in; (S¹ illeg.)
 9 Bo, M, P, S², U: tamen; (S¹ illeg.) 10 1512: ea ipsa tamen
 abisso: in essentiali vnitatem; W: unitates. 11 Inter-
linear in B². 12 1512: credere. 13 V om. 14 S¹:
 fervitivo. 15 Bo: amoroso. 16 Bo: diuina. 17 W om.
 18 V: sub. 19 1512: cupierunt. 20 Bo add. omnes.

Si nos sic virtutibus parare possemus nos cito de corpore mortis abiremus, nataremus in profundis¹ vasti maris claris vndis nunquam² esset creatura nos sequendo repertura.³

171^c Vt autem ipsam diuine vnitatis essentiam fruitionis
 quiete possideamus vnitatem/que in trinitate claro con-
 tuitu uideamus tribuat nobis diuina caritas omnium donatrix
 nullius petitoris inmisericors aspernatrix que cum patre
 et filio regnat⁴ in secula seculorum amen.⁵

Hec sunt,⁶ karissimi, que dudum simplicibus et in-
 doctis laycis theutonico sermone simpliciter⁷ prout⁸
 dominus aspirauit conscripsimus quorum nunc vobis iubenti-
 bus non uerba theutonica sed sensum in animo recollectum
 latino eloquio prout facultacula nostra deo tamen iuuante
 valuit⁹ laboriose satis transtulimus. Postulantes obnixè
 vt labori nostro orationum uestrarum suffragia rependatis.
 Valetè quinymmo in domino pariter valeamus amen.¹⁰ Explicit.¹¹

1 Bo: profundo. 2 1512 add. etiam. 3 Bo: reperitura.
 4 W: vivit et regnat. 5 P om. 6 All other MSS add
 verba. 7 W om. 8 1512: vt pro. 9 1512: valuimus;
 Bo: voluit. 10 1512 om. 11 Bo: Explicit liber qui
 intitulator de ornatu spiritualium nuptiarum. Inter-
 pretatus de vulgari theutonico Brabanti in latinum ser-
 monem; S¹, S², U: Explicit liber de ornatu spiritualium
 nuptiarum; W: Explicit tractatus de nuptiis spiritualibus.

V omits the entire postscript.

150.20 Although conscientie emundatio may point to a Netherlandic reading like that in Hh (f.237^V): suueringhe der consciencien, a reading reflected in the High and Low German recensions and Surius, it may be a purely stylistic change, for Jordaens, unlike the original, has three nominative and genitive constructions in succession.

164.11 Only Jordaens's version lacks the equivalent of RG. 117.23: Dit sijn die waeromme der nuwer toecomst met nuwen duechden. The omission may be editorial or the result of manuscript corruption.

208.3 Jordaens's specific mention of man suggests that he may have been influenced by a reading similar to that in Hh (f.259^F): want niet alleen die mensche mer alle creaturen hanghen in eenre enicheit in gode. The MLG, Groote and Surius clearly show their dependence on such a reading. MLG (45.15-16): want neit alleyne die mynschen, mer alle creaturen hangen in einre einicheit in gode; Groote (Utr. f.28^V-29^F): quia non solum / homo sed omnes creature pendent in deo in quadam vnione; Surius (322): quando non homines duntaxat, sed etiam creaturae omnes, . . . in quadam vnitate ex Deo dependent.

210.17 The Ruusbroec-Genootschap edition records, as the reading of MSS D,L,Q,Hh,II: Mer alre eerlichste ende salichste wertet geciert met enen overnatuerlic scouwenden leven. The actual reading in Hh (f.259^V) is: Ende alre eerlicste ende alre salichste wort het beseten mit enen ouernaturerliken godscouwenden leuen. Both the MLG and Surius are close to this. MLG (46.18-19): ind alre erlichste ind selichste werden sy beseessen in eyne ouernaturliken gotschauwenden leuen. Surius (323): sed longe omnium felicissime atque praeclarissime ea possidentur vita, quae in supernaturali Dei contemplatione versatur. Groote, however, is closer to the Ruusbroec-Genootschap reading. Sed honestissime et beatissime cum supernaturali vita et contemplatiua adornantur. (Utr.29^V). MSS F,G,Aa, Jordaens and the MHG omit the sentence.

216.14 The repetition of the quotation, absent from the Ruusbroec-Genootschap edition and the MHG, is found in the other versions as well as in Jordaens. Hh (f.261^V): Ende dit toent hi daer hi seit: Sponsus venit. Die brudegom coemt. MLG (50.3): Ind dit zoynst he da he spricht: der bruydgom koynt. Groote (Utr. f.32^F): cum dicit: Sponsus venit. Surius (324): idque his verbis, quibus ait, Sponsus venit.

217.9 Jordaens's delicias ingerit et tristitias supports the conjectured reading given in the footnotes of the Ruusbroec-Genootschap edition: weldich ende weelich. Surius seems to follow a similar manuscript tradition, for he writes: iucundum ac tristem siue desolatum reddit (325). Groote's facitque potentem et inpotentem (Utr. 32^V) reflects the weeldich ende onweeldich of several Netherlandic manuscripts, while the MHG perhaps derives from a corrupt reading weeldich ende overweeldich, for that text reads: vnd tiche vnd vber riche (126). The phrase is omitted in the MLG version.

219.5 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

219.14 The reference to what has already been said and the repetition of the fourfold nature of Christ's coming are found in all versions except the Ruusbroec-Genootschap text and the MHG. Hh (f.262^V): Die eerst toecoemste Christi in begerliker oefenynghe dat is, als voeseit is, een inwendich gheuoelijc driuen des heilighen gheest die ons stoket ende drijft tot allen duechden. Die toecoemste is in vier wisen. MLG (51.25-28): Die yrste zukomft Cristi in der begerlicher oeuynge dat is als vurgesprochen is eyn inwendich gevoilich driuen des heiligen geistes die vns stochit ind drijuet zo allen doichden. Die zokomft is in vier wijsen. Groote (Utr. f.33^V): Primus in concupiscibili seu desideratiua vita aduentus Christi, vt supradictum est, est quedam intrinseca sensibilis agitatio sancti spiritus que nos ad omnes virtutes stimulat et agitat. Et iste aduentus est quatuor modorum. Surius (325): Primus itaque Christi aduentus, quo affectiuus exercitijs incumbentes visitat, internus quidam, vt iam diximus, & sensibilis impulsus est Spiritussancti, ad virtutum omnium studium nos incitantis ac impellentis. Huius autem aduentus quadruplex modus est, vt aeque iam ante commemorauimus.

221.9 The sentence Ende dit is dat eerste werc der in-
windigher toecomst in begherlijcker oefeninghen (RG. 152.
25-27) does not appear in Hh, MLG, Groote or Surius but
seems to have been partly incorporated by Jordaens in the
paragraph beginning Primo igitur gradu (221.9).

222.11 It was not possible here to follow the paragraphing
of the Ruusbroec-Genootschap text.

224.7 Only Jordaens's version lacks an equivalent of
RG 154.6-7: Devocie purgeert lijf ende ziele van dien
dinghen die ons letten ende hinderen moghen. The omission
is probably the result of manuscript corruption.

237.12 Jordaens's sentence division differs from that of
the Ruusbroec-Genootschap text and reflects the reading of
Hh (f.269^v): Aldus ghewont te sijn van mynnen dat is een
seker teyken datmen ghenesen sel als die gheestelike wonde
maect wel ende wee in enen tiden. Of the other versions,
Groote's alone follows a comparable source. (Utr. f.41^r):
Esse vulneratum ab amore est signum recuperande sanitatis
quoniam vulnus spirituale in eodem tempore simul et dulced-
ine et dolore nos afficit.

263.15 The final paragraph of Chapter xxvii has no equivalent in any other version of the Brulocht.

274.22 Only Jordaens's version lacks an equivalent of RG 183.6-8: Ende hi siet ghescapen hemel ende eerde, sonne ende mane ende die viere elemente met allen creaturen ende den loep dies hemels, ghemeyne. The omission is probably the result of manuscript corruption.

278.3 Only Jordaens's version of the Brulocht has this short conclusion to Chapter xxxv.

282.22 Only Jordaens's version of the Brulocht has this short conclusion to Chapter xxxviii.

296.1 Only Jordaens's version of the Brulocht has this short conclusion to Chapter xliiii.

297.11 The opening sentence of Chapter xlvi corresponds to the Netherlandic: Nu merket, een ghelijckenisse willic u tonen hier-ave. (RG. 194.31).

309.16 The short conclusion to Chapter li seems to be Jordaens's own. The Ruusbroec-Genootschap edition and the MHG recension have no conclusion, whereas MS Hh (f. 294^r), the MLG version (p.104), and the Latin translations by Groote (Utr. f. 71^r) and Surius (p. 351) contain a conclusion to a larger division of Book Two.

309.20 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

313.1 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

325.7 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

332.24 Only Jordaens's version lacks an equivalent of RG 216.21: ende stervet in Gode. The omission is probably the result of manuscript corruption.

333.12 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

342.1 Although the Ruusbroec-Genootschap edition records: dit gheestelijcke bernen, and lists no variants, Jordaens is clearly following a Netherlandic text which, like MSS Hh, Aa, D and G, reads: dit gheestelike beroeren (Hh, f. 305^v). Groote, Surius and the germanic recensions follow the same reading as Jordaens.

342.20 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

347.18 Only Jordaens and Surius lack the short conclusion to this chapter which, in the Ruusbroec-Genootschap text, reads: Aldus hebdi die eerste maniere der innichster oefeninghen.

350.9 It was not possible here to follow the paragraphing of the Ruusbroec-Genootschap text.

352.16 Only Jordaens's version lacks a conclusion to Chapter lxxviii. MS Hh (f.309^V) and Groote's translation (Utr. f. 88^V) have similar long conclusions; the MIG (p.128), MHG (p.206) and Surius resemble the Ruusbroec-Genootschap text, which reads: Ende hier-met late ic dat innighe leven.

360.20 Only Jordaens's version omits the equivalent of RG. 232.32: Nu merket dit ernstelijcke, op-dat ghijt wel verstaet. The omission is probably the result of manuscript corruption.

372.14 Jordaens's is the only version of the Brulocht with an equivalent for RG. 239.23-24: ... na wise der salicheit.

375.25 Only Jordaens's version lacks the equivalent of RG. 241.28-30: Want in dier duysternissen schijnt ende werdet gheboren een ombegripelijc Licht, dat es de Sone Gods. The omission is probably the result of manuscript corruption.

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